DISTRICT CENSUS REPORT.

REPORT ON THE CENSUS OF THE DISTRICT OF CHITTAGONG, 1891.

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CONTENTS.

		Page.
Head	I.—Early History, &c.	1
„	II.—Movement of the Population	4
„	III.—Varying density of Population	6
„	IV.—Religion	8
„	V.—Infirmities	14
„	VI.—Education	17
„	VII.—Language	21
„	VIII.—Castes	ib.
„	IX.—Occupations	22
„	X.—Administrative	24

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DISTRICT CENSUS REPORT.

No. 476, dated Chittagong, the 26th March 1892.

From—G. E. MANISTY, Esq., Magistrate of Chittagong,

To—The Secretary to the Government of Bengal, Financial Department.

WITH reference to your Circular No. 6T.F., dated the 3rd October 1891, I have the honour to submit herewith the report on the Census of 1891.

REPORT ON THE CENSUS OF THE DISTRICT OF CHITTAGONG, 1891.

HEAD I.—EARLY HISTORY, ETC.

CHITTAGONG is situated between 20° 45′ and 22° 59′ north latitude, and 91° 30, and 92° 23′ east longitude. It contains an area of 2,505·4 square miles, and is bounded on the north by the river Fenny, including the whole river up to the point where the Sitakund range is met by the flat lands of Mauza Purbo Joar marked No. 154 on Lieutenant Siddon's map. It is bounded on the south by the river Naf which separates it from Arracan; on the west it is bounded by the Bay of Bengal and the Sandip Channel; on the east it is separated from the Chittagong Hill Tracts by a boundary line described in page 816 of the *Calcutta Gazette*, dated 8th September 1880.

2. *Jurisdiction.*—For the purpose of Criminal Administration the district was divided into *thanas* and outposts. This mode of dividing districts appears to have been originated by Regulation XXII of 1813, and has since yearly grown in importance. There is no doubt that for the greater part of Bengal this division was the basis of the Census of 1872, 1881 and 1891. The annexed table shows the *thanas* and outposts into which the district was divided during the years 1872, 1881 and 1891.

In 1872.	In 1881.	In 1891.
1	2	3
Sadar.	*Sadar.*	*Sadar.*
Chittagong	Chittagong	Chittagong.
Kumira	Kumira	Kumira.
Hathazari	Hathazari	Hathazari.
Mirsarai	Mirsarai	Mirsarai.
Outpost Zorwarganj ...	Outpost Zorwarganj ...	Outpost Zorwarganj.
„ Sitakund ...	„ Sitakund ...	„ Sitakund.
Phatikchari	Phatikchari	Phatikchari.
Raojan	Raojan	Raojan.
Outpost Rangania ...	Outpost Rangania ...	Outpost Ranganiа.
Patiya	Patiya	Patiya.
Outpost Anwara ...	Outpost Anwara ...	Outpost Anwara.
„ Parki	„ Parki ...	„ Parki.
.....	.....	Outpost Boalkhali.
Satkania	Satkania	Satkaniya.
Outpost Banskhali ...	Banskhali	Banskhali.
„ Jaldi	Outpost Jaldi	Outpost Jaldi.
Cox's Bazar Subdivision.	*Cox's Bazar Subdivision.*	*Cox's Bazar Subdivision.*
Maskhal	Maskhal	Maskhal.
.....	Outpost Kutabdia ...	Outpost Kutabdia.
Chakiria with Kutubdia ...	Chakiria	Chakiria.
.....	Outpost Harbang ...	Outpost Harbang.

In 1872.	In 1881.	In 1891.
1	2	3
Cox's Bazar Subdivision—concluded.	*Cox's Bazar Subdivision*—concluded.	*Cox's Bazar Subdivision*—concluded.
Cox's Bazar	Cox's Bazar	Cox's Bazar.
Ramu	Outpost Ramu ...	Outpost Ramu.
Outpost Garjania ...	„ Garjania ...	„ Garjania.
Ukhia	.....	.....
Outpost Teknaf ...	Teknaf	Teknaf
„ Nhilla ...	Outpost Nhilla ...	Outpost Nhilla.
.....	„ Ukhia ...	„ Ukhia.
		Males. Females. Total.
Sandip. was transferred from the Civil jurisdiction of Chittagong on the 1st May 1877.	1. Kuta Mubarakghona ... 2. Paschim Jowa .... Both together having an area of 4 square miles were transferred to Noakhali.	1,511 1,530 3,041 530 698 1,228

3. In his report on the Census of 1872, Mr. Beverley has omitted the areas of the respective *thanas* because the Boundary Commissioner's figures disagreed from those supplied by the Magistrate of the district. But I find that the area of the Sadar subdivision is set down as 1,621 square miles and that of the Cox's Bazar subdivision as 877 square miles, making a total of 2,498 square miles for the whole district.

During the Census of 1881, the area of the district was found to be 2,567 square miles. Between 1872 and 1881 the internal changes in jurisdiction were slight and need no notice. The frontier line between Chittagong and the Hill Tracts on the east was definitely laid down in 1880, and is estimated to have brought an addition of 69 square miles to the previous area of the district.

4. In 1872, the Revenue and Criminal jurisdictions of the district were conterminous. The island of Sandip appears to have formed a part of Chittagong till 1822. It was then ceded to Noakhali on the formation of that district. It remained, however, under the Civil jurisdiction of Chittagong till 1877. In May of that year it was transferred to the jurisdiction of the District Judge of Noakhali.

Between 1881 and 1891 we find very little change. The *thanas* remain the same and the number of outposts is increased by the creation of one at Boalkhali. The area of the district is reduced by 4 square miles by the transfer of the villages of Kuta, Mubarakghona, and Paschim Jowa, with a total population of 4,269 to the jurisdiction of the Noakhali district.

5. The areas given in the Census Reports of 1872 and 1881 cannot, however, be considered accurate. The district has never been properly surveyed, and the statements hitherto made must, in their very nature, have been based on guess-work. Lieutenant Siddons' survey, which occupied from 1838-41, only embraced the cultivated portions of the district, and it is estimated that nearly 680,000 acres were left unsurveyed.

The cadastral survey now in operation will, no doubt, give us correct areas. In fact the greater portions of the areas supplied in the Census returns for 1891 have been taken from the survey authorities. There are a few *thanas* in the extreme north of the district in which survey operations are not yet complete, and for these the figures for 1881 have been supplied.

6. *Early History of Chittagong.*—Chittagong seems to have formed a chronic source of feud between the Hindu King of Tippera and the Buddhist King of Arracan. The supremacy appears to have rested now with one and now with the other, and each in his turn has left traces of his occupation in the district. There are still large numbers of Tipperas to be found on the border line between Chittagong and Hill Tippera, and the Hindu population is in parts distinctly Mongolian in feature. It is said that the sacred shrines at Sitakund in *thana* Mirsarai were endowed by the Rajas of Tippera, and tradition tells how a former King bringing a large army of elephants attempted to remove the idol Sambhunath. But the stone emblem which represents the god rises out of the very heart of the earth and the King's efforts were powerless to dislodge it.

7. The occupation of the Buddhist Kings is still more marked. There is a large proportion of Buddhists in the south of the district, and the dealings between the Arracan Raja and the Muhammadan invaders are within the range of history.

8. In 1682, Chittagong was supposed to form a part of the dominions of the Musalman Emperor at Delhi, and we find that Todar Mull fixed its revenue by estimation at Rs. 2,85,000. But the country was still under the sway of the Arracan Raja, and no formal conquest had

yet been made by the Musalmans. The Portuguese in the service of the Raja rose to high rank in his navy, and joined his Magh subjects in harassing the Musalman power along the whole of the Gangetic Delta. In 1638, Matak Rai, a Magh chieftain holding the position of Viceroy of Chittagong to the Arracan Raja, offended his master and fled to the Musalmans for safety. He consented to the annexation of Chittagong to the Delhi Empire, but there is no doubt that this surrender of territory was merely nominal. The Maghs still continued to harass the Mughuls till the latter could tolerate their outrages no longer. In 1663, Shaista Khan became Viceroy of Bengal, and he determined to dislodge the Arracan Raja. He fitted out a large army and entrusted it to the command of Husain Beg. He also equipped a powerful fleet and put it under the charge of Umed Khan. The fleet stormed the forts of Jugdia and were fortunate in taking Sandip by surprise While waiting for the land army, Umed Khan by dint of bribes and threats succeeded in gaining over the Portuguese in Chittagong. He induced them to leave Chittagong by night and to fly to Dacca. They were hospitably received by the Nawab and settled in a place near Dacca, which is still known by the name of Feringhi bazar. Having conquered Sandip, Umed Khan attempted to effect a junction with the land army. That army had met and routed an army of Arracanese at the Fenny, and marched down to Kumira. In attempting to reach this place, Umed Khan was defeated by the Arracan fleet, but he ran his ships ashore, and was able to drive away the Maghs under the shelter of Husain Beg's artillery. The combined forces then proceeded to Chittagong and bombarded the town. The district was formally annexed to the territory of the Nawab, and its name changed to Islamabad (1666).

9. From 1666 to 1760, Chittagong remained in uninterrupted possession of the Muhammadans. The district was given out in *jagirs*, and I have no doubt that this is the origin of the innumerable petty *zamindaries* which confront the Collector here. The Maghs or Arracanese were almost completely expelled, and the few that remained occupied the Southern extremity. The Muhammadan settlers spread wherever they found arable land. In places they cleared away jungle, brought fresh lands into cultivation, and so rapid was their increase that by 1760 the district was almost wholly peopled by Muhammadans. There can be no doubt that at this period the Hindus in Chittagong were men who had followed in the train of the invading army. Some were ministerial officers and clerks introduced to carry on the work of Government, others no doubt were attracted hither in hopes of finding office. A few perhaps came as officers in the Musalman army.

No. The physical features and jungle—*vide* Sir H. Ricketts.
W. B. O.

No. These are refugees since from Arracan.
W. B. O.

Many as slaves.
W. B. O.

10. In 1760, the deposition of Mir Jaffar brought Burdwan, Midnapore, and Chittagong into the hands of the East India Company. The grant was nominally made for the purpose of maintaining an army, and was renewed in 1763 and confirmed by the Emperor Shah Alam in 1765. Its area was estimated at 2,900 square miles, and its revenue at Rs. 3,24,000.

11. From the very first the Company directed its attention to the question of revenue. They gave the district a strong Local Government, and we find that in 1763 settlement operations were begun for the purpose of consolidating the revenue. The district soon settled down into a well regulated province and has enjoyed a long run of uninterrupted prosperity. The outlying portions, however, on the Arracan border were for a time a source of disquiet. In 1783, Arracan was conquered by the Burmese. The Arracanese fled to British territory in large numbers between the years 1783 and 1799, and were permitted to settle in tracts of untenanted land on the borders of the Naf. So strong was the tide of immigration, that in the year 1799 relief measures were taken by Captain Cox to save a large body of Arracanese from starvation. This officer, though he died shortly after the commencement of relief operations, has left his name to the town known as Cox's Bazar. But the settlement of Maghs in British territory brought trouble to the Company both financially and politically. The Collector was obliged to expend a large sum of money in organizing relief works, and it does not appear that the revenue received from the settlements granted to Maghs even compensated the company. The immigrants, on the other hand, finding themselves in safety, commenced a series of petty raids on the Burmese frontier, and ultimately led to the first Burmese War. So troublesome did this immigration of Maghs become that we find the Company enacting a regulation to prevent them from settling in this district (*vide* Regulation XI of 1812). But the Burmese Court misinterpreted the conciliatory policy of the British as a confession of weakness, and in 1823 they forcibly occupied the island of Shahpuri on the Naf. They retired before an English force, but in 1824 the Raja of Arracan was ordered to recapture the island. This rendered war inevitable. The scene of that war was only once transferred to Chittagong. In May 1824 a battle was fought at Ramu between the Burmese troops and a small detachment under Captain Norton. The results were disastrous. The British force was outnumbered, completely annihilated, and had not the rains set in, Chittagong would have been once more overrun by Maghs and Burmese. The war ended shortly afterwards, and since then, except for the local outbreak in 1857, the history of Chittagong has been one of unbroken peace. The Maghs, however, who were the cause of all this trouble, have steadily begun to leave British territory, and the tide of emigration now flows in exactly the opposite direction.

Yes. And in Maheshkhali, but most came to what are now the Hill Tracts.
W. B. O.

1858.
W. B. O.

12. We see, therefore, the history of Chittagong divided into four distinct periods—

First.—The period of the Tippera occupation.—The traces of this conquest are necessarily faint, partly by reason of its short duration, and partly by reason of its antiquity.

Faint in the plains. Strong in the hills. W. B. O

Second.—The Magh occupation from 1500 *to* 1666.—This, as has already been shown, is a matter of history. The Buddhists in the district still represent the former Magh population, and a shrine at Sitakund, temple at Mahamuni, and local names of villages such as Nuapárá (*párá* of cows) and Kuipárá (*párá* of buffaloes) still testify to the occupation of the country by the subjects of the Arracan Raja. The Magh occupation also explains the presence of the Portuguese.

Not exactly. The Rajbansi Buddhists are plainly descendants of Buddhist mothers, but of fathers from India, (i. e., from west of the Meghna). W. B. O

Third.—The Muhammadan occupation from 1666-1760.—The district is essentially Muhammadan in population, and the Muhammadan occupation accounts not only for the introduction of the conquering race, but also for the immigration of Hindus.

Fourth.—The British occupation.—It is probable that with the advent of the English and the consequent security to life and property and an increased demand for clerical labour, the Hindus began to migrate in larger numbers. This period also explains the gradual decrease of the Magh population of Arracan.

Vide ante. W. B. O.

It should have been stated that up to August 1860, the district included the present Hill Tracts. W. B. O.

Head II.—Movement of the population.

13. The following table gives the total population of each *thana* during the years 1872, 1881, and 1891 :—

Thanas.	1872.	1881.	1891.
1	2	3	4
Sadar Subdivision.			
Chittagong	75,941	75,152	89,666
Mirsarai	84,119	76,799	93,552
Kumira	63,079	58,611	67,394
Phatikchari	101,386	104,500	109,632
Hathhazari	82,821	81,830	89,372
Raojan ...	145,424	144,380	159,843
Patiya	185,895	180,448	206,564
Banskhali	110,050	101,758	127,792
Satkania	137,499	147,515	158,346
Total ...	986,214	970,993	1,102,161
Cox's Bazar Subdivision.			
Cox's Bazar	59,186	62,817	69,105
Chakiria	34,630	38,825	46,584
Maskhal	28,542	29,158	37,691
Teknaf	18,830	30,548	34,626
Total ...	141,188	161,348	188,006
Grand Total ...	1,127,402	1,132,341	1,290,167

14. It will be observed that in the Sadar subdivision, there was a loss of 15,221 in the population between the years 1872 and 1881, and that the *thanas* which suffered most heavily were those situated along the sea coast. There is but one explanation for this decrease, and that is the storm-wave of 1876 and the violent epidemic of cholera which followed in its wake.

15 In the Cox's Bazar subdivision there is a general increase. The growth of population in Teknaf, however, is beyond human fertility, and is due to an extension in area entailed by the settlement of the Hill Tracts boundary. Between 1881 and 1891 there have been no external causes to check the growth of population, and we consequently find an increase in every *thana*,

16. The following comparative table shows the increase in population, both male and female, between 1881 and 1891, and the percentage of increase:—

Thanas.	Total population of both sexes.		Increase or decrease.	Males.		Increase or decrease.	Females.		Increase or decrease.	Percentage of variation. Increase +, decrease —.		
	1881.	1891.		1881.	1891.		1881.	1891.		Males.	Females.	Both sexes.
1	2	3	4	5	6	7	8	9	10	11	12	13
Chittagong	75,152	89,666	+ 14,514	37,784	45,353	+ 7,569	37,368	44,313	+ 6,945	+ 19·6	+ 15·6	+16·1
Mirsarai	76,799	93,552	+ 16,753	36,987	45,331	+ 8,344	39,812	48,221	+ 8,409	18·4	17·4	17·9
Kumira	58,611	67,394	+ 8,783	28,112	32,596	+ 4,484	30,499	34,798	+ 4,299	13·7	12·3	13·0
Phatikchari ...	104,500	109,632	+ 5,132	49,514	52,502	+ 2,988	54,986	57,130	+ 2,144	5·6	3·7	4·6
Hathhazari ...	81,830	89,372	+ 7,542	38,815	42,810	+ 3,995	43,015	46,562	+ 3,547	9·3	7·6	8·4
Raojan	144,380	159,843	+ 15,463	67,086	75,762	+ 8,676	77,294	84,081	+ 6,787	11·4	8·0	9·6
Patiya	180,448	206,564	+ 26,116	82,004	96,078	+ 13,474	97,844	110,486	+ 12,642	14·0	11·4	12·6
Banskhali	101,758	127,792	+ 26,034	45,046	59,392	+ 13,746	56,112	68,400	+ 12,288	23·1	17·6	20·3
Satkania	147,515	158,316	+ 10,801	67,853	74,524	+ 6,671	79,662	83,822	+ 4,160	8·9	4·9	6·8
Cox's Bazar	62,817	69,165	+ 6,288	29,962	33,597	+ 3,628	32,848	35,508	+ 2,660	10·8	7·4	9·0
Chakiria	138,825	46,584	+ 7,759	18,352	22,480	+ 4,128	20,473	24,104	+ 3,631	18·3	15·0	16·6
Maskhal	29,158	37,691	+ 8,533	13,261	17,960	+ 4,699	15,897	19,731	+ 3,834	26·1	19·2	22·6
Teknaf	30,548	34,626	+ 4,078	15,606	17,483	+ 1,877	14,882	17,143	+ 2,261	10·3	13·1	11·7

17. It will be observed that the increase has been greatest in the *thanas* along the coast. This I attribute to the fact that these *thanas* are now recovering from the effects of the cyclone of 1876. The growth is greatest in Maskhal, which includes the island of Kutubdia, which suffered more than any other part of the district from the effects of the Cyclone. In the interior, proceeding again from north to south, Phatikchari shows an increase of 4·6. I cannot account for this small increase satisfactorily, but I believe that the settlement operations now going on will prove that there has been very little extension of cultivation in this part of the district.

18. In the other *thanas* in the Sadar subdivision the increase is normal. In Teknaf, the increase is 13 per cent, and this is probably due to the better enumeration and the fact that it did not suffer heavily from the cyclone.

19. The only place where there is a decrease is in the Cox's Bazar Municipality. This decrease of ·4 is due to the fact that it is being gradually deserted by the Maghs. While males have increased owing to a large temporary Bengali population, the number of females decreased from 2,476 to 2,318. The increase of 20·75 in the Chittagong Municipality was to be expected as the port is increasing.

20. The population of Chittagong may be said to be entirely rural. There are two towns, Chittagong and Cox's Bazar, possessing each a municipality and a population of 24,069 and 4,347 persons, respectively. The rural population of Chittagong therefore amounts to 1,261,751, or 98·6 of the total population.

21. *Emigration.*—There is no permanent emigration from Chittagong. A large portion of the adult male population go into Arracan every cold weather to cut paddy. They return about May, and then prepare their own lands for cultivation. They usually go by land and the journey occupies six days. The increase in the passenger traffic between Akyab and Chittagong in the months of April and May is due to the fact that the emigrants earn money in Arracan, and are able to afford the steamer fare. The emigrants are generally petty agriculturists and day-labourers, and the number of emigrants to Arracan increases the further south one goes.

22. *Immigration.*—The Register of birthplaces in the Census of 1891 shows that out of the total population, 608,044 males and 670,427 females are natives of Chittagong, while 11,696 are natives of other districts. The immigrants are, therefore, ·07 per cent. of the total population. Of this number, 1,103 come from Bihar, and it appears that the greater part of them were found in the Patiya *thana*, as there were only 162 women, and it is probable that these Biharis are mostly employed in the survey operations which were in progress at the time of taking the Census. Birbhum, Hazaribagh, Bankura, Lohardaga,

They also come as labourers, Nunias and Beldars.

W. B. O.

Manbhum, and the Sonthal Parganas contribute 1,160 males and 1,051 females to the district, and the following table shows the exact numbers:—

Birthplace.	Males.	Females.
1	2	3
Birbhum ...	167	175
Hazaribagh ...	346	254
Bankura ...	373	400
Lohardaga ...	78	69
Manbhum ..	111	129
Sonthal Parganas ...	*85	*24
Total ...	1,160	1,051

* Not Sonthals. I found no Sonthals.

W. B. OLDHAM, *Commissioner.*

These are evidently coolies recruited for tea gardens, and the *thanas* containing the biggest tea gardens claim the majority of these immigrants. This is shown by the subjoined statement:—

Name of Birthplace.	Number of immigrants.
1	2
Birbhum	316 in Phatikchari.
Hazaribagh	480 in ditto and Hathhazari.
Bankura	576 in Banskhali and Hathhazari.
Lohardaga	94 in Banskhali.
Manbhum	156 in Phatikchari.
Sonthal Parganas*	54 in Raojan.

* Not Sonthals.

23. We see then that a total of 1,676 out of the 2,211 is absorbed by the *thanas* which grow the greatest amount of tea. Another fact which also leads me to believe that these immigrants are coolies, is the even proportion of males and females among them.

Noakhali sends 1,495 males and 669 females to Chittagong. Of these, 1,147 males and 614 females are accounted for by Mirsarai and Chittagong *thanas*. In Chittagong, they are mostly traders and persons in search of employment in offices. In Mirsarai, they are probably traders and Baniyas.

There are 608 males and 183 females from Dacca. Of these, 379 males and 111 females live in the town *thana*, and judging from the small proportion of women among them, it seems as if they were mostly clerks and traders.

There are 733 Tipperas from Hill Tippera. These are to be found almost wholly in Phatikchari.

Not from Hill Tippera. They are local. Phatikchari was recently part of Hill Tippera.

W. B. O.

III.—Varying Density of Population.

24. In 1891, the population of the district was 1,290,167. The area is 2,563 square miles, and the number of persons per square mile is 503. In 1872, the area of the district was roughly estimated at 2,498 square miles, supporting a population of 451 persons to the square mile. In 1881 the area of the district was 2,567 square miles, and the average per square mile was 441. This decrease in the average per square mile between 1872 and 1881 is probably due to the fact that there was an increase in the area of the district, while the population remained practically stationary.

25. The following table gives the area, the population and the average number per square mile, of persons and inhabited houses for the year 1891 :—

Thanas.	Area.	Males.	Females.	Total.	No. of persons per sq. mile.	Occupied houses per square mile.
1	2	3	4	5	6	7
Chittagong ...	53	45,353	44,313	89,666	1,692	348
Mirsarai ...	125	45 331	48,221	93,552	748	144
Kumira ...	106	32,596	34,798	67,394	636	150
Phatikchari ...	312	52,502	57,130	1,09,632	351	724
Hathhazari ...	97	42,810	46,562	89,372	921	193
Raojan ...	240	75,762	84,081	1,59,843	666	137
Patiya ...	252	96,078	1,10,486	2,06,564	820	166
Banskhali ...	195	59,392	68,400	1,27,792	655	137
Satkania ...	246	74,524	83,822	1,58,346	644	119
Cox's-Bazar ...	267	33,597	35,508	69,105	259	52
Chakiria ...	232	22,480	24,104	46,584	201	38
Maskhal ...	183	17,960	19,731	37,691	206	39
Teknaf ..	255	17,483	17,143	34,626	136	24
Total ...	2,563	615,868	674,299	1,290,167	503	101

26. The subjoined table furnishes a comparative statement of the density of population during the years 1872, 1881, and 1891:—

Thanas.	Persons per square mile.			Houses per square mile.		
	1872.	1881.	1891.	1872.	1881.	1891.
1	2	3	4	5	6	7
Chittagong	1,117	1,418	1,692	199	278	348
Mirsarai	319	614	748	34	122	144
Kumira	918	553	636	101	127	150
Phatikchari ...	510	335	351	58	52	724
Hathhazari	412	844	921	64	173	193
Raojan	712	602	666	120	127	137
Patiya	738	716	820	160	140	166
Banskhali	520	522	655	109	117	137
Satkania		600	644		90	119
Cox's Bazar ...	83	235	259	15	46	52
Chakiria	198	167	201	35	34	38
Maskhal	458	159	206	81	32	39
Teknaf	82	120	136	37	21	24
District Total ...	451	442	503	79	85	101

27. The figures for 1872 are not given in Mr. Beverley's census report on the ground that the areas were not correct, and I have been obliged to take them from Hunter's Statistical Accounts, but the statistical value of these figures is almost *nil*, and the results deduced from them may, I think, be safely ignored.

28. Confining ourselves solely to the figures for 1881 and 1891, it will be seen that though the average number per square mile for the district is only 511, all the *thanas* in the Sadar subdivision, with the exception of Phatikchari, support a population far in excess of this average.

29. In the Cox's Bazar subdivision the general average is little more than 200 persons to the square mile, while in the Hathhazari and Patiya *thanas* the average is 921·36 and 819·69 per square mile. The reasons for these enormous variations are obvious. The district consists of a long strip of land between the sea and the hills, divided in the centre by the Sitakund range, and bordered on the north and south by the Tippera and Lushai Hills. It consists therefore of a number of highly populous strips with tracts of intervening jungle uninhabited except by a few Maghs. The uninhabited tracts are continuous and sharply defined, and there is little transition from the best cultivated land to desolate jungle.

30. In the south of the district (*e.g.* Cox's Bazar) there is little old settled country, and it is consequently very sparsely populated. But the northern *thanas* along the sea and the centre of the district contain a large amount of old settled country, and have consequently a much denser population to the square mile. In accounting for the variations in density the most important fact that should be borne in mind is the length of time which the several tracts have been under cultivation. This seems to me to be the only explanation for the very high averages in Hathhazari, Patiya, Mirsarai, and Satkania. All these *thanas* contain a comparatively large portion of old settled country, and they have consequently the highest averages.

The river margins are everywhere the most densely populated, and the average along the banks of the Karnaphuli and Sangu must in parts exceed 1,000 persons per square mile.

It will be seen that the town *thana* bears a population of 1,692 to the square mile. A great deal of this is urban population, and in calculating the incidence of rural population the area of the municipality must be taken into account.

Deducting the areas of the two municipalities from the total area of the district, we have a rural area of 2,497 square miles which supports a population of 1,261,751 souls It is difficult to estimate how much of these 2,497 square miles is cultivated.

31. In 1838, it was estimated that there were 824 square miles of cultivated country, and the Board of Revenue statistics repeat the same figures for 1868-69. In 1881, the Collector estimated an increase of cultivation and fixed the cultivated area at 1,400 square miles Between 1881 and 1891 the margin of cultivation has been extended still further, and the cultivated area may be safely taken to be 1,600 square miles. The rural tracts would, therefore, seem to support an average of 788 persons to the square mile.

32. It is probable that but for the usual cold weather emigration to Arracan while the census operations were in progress, the average would be still higher, and it is doubtful whether the rice grown in the district is sufficient to feed the population.

No, not doubtful. W. B. O.

Head IV.—Religion.

33. The religions of this district do not offer any great difficulty in treatment. The population is for the most part Muhammadan, and the only other religions which claim an appreciable number of followers are Hinduism and Buddhism.

34. The following table shows the population of the district according to religion, and sex during the years 1872, 1881, and 1891 :—

Religions.	1872.			1881.			1891.		
	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.
1	2	3	4	5	6	7	8	9	10
Muhammadans ...	377,322	417,691	795,013	376,770	425,216	801,986	440,893	483,956	924,849
Hindus	144,290	156,848	301,138	129,930	145,247	275,177	141,673	156,660	302,333
Buddhists	13,871	16,278	30,149	24,318	29,792	54,110	28,535	33,080	61,615
Christians	564	520	1,084	623	432	1,055	661	530	1,191
Brahmos	...	.	...	5	3	8	18	...	18
Others	12	6	18	3	2	5	88	73	161
Total ...	536,059	591,343	1,127,402	531,640	600,692	1,132,341	616,868	674,299	1,290,167

35. In 1891 three new religions appear in the Census Schedules, viz., Tippera, Sonthal and Oraon. I have no doubt that in 1872 and 1881 Tipperas were classed as Hindus. The Sonthals and Oraons may possibly have not been here in 1872 and 1881. They are mostly tea garden coolies, and have been imported within recent years.

So they should be. W. B. O.

36. Looking at these figures from another point of view, the following tables present the variations in each religion between 1872 and 1881, and between 1881 and 1891:—

Between 1872 *and* 1881.

Years.	Muhammadans.	Hindus.	Buddhists.	Christians.	Others.
1	2	3	4	5	6
1872 ...	795,013	301,138	30,149	1,084	18= 1,127,402
1881 ...	801,986	275,177	54,110	1,055	13= 1,132,341
	+ 6,973	—25,961	+ 23,961	—29	—5= + 4,939
Rate of increase or decrease per cent.	+ ·8%	— 9·4	+ 44 2	...	.....

Between 1881 *and* 1891.

Years.	Muhammadans.	Hindus.	Buddhists.	Christians.	Others.
1	2	3	4	5	6
1881 ...	801,986	275,177	54,110	1,055	13 = 1,132,341
1891 ...	924,849	302,333	61,615	1,191	179 = 1,290,167
	+ 122,863	+ 27,156	+ 7,505	+ 136	+166 = + 157,826
Rate of increase or decrease per cent—	+ 15·3	+ 9 8	+ 13 8	+ 12.9	+ 99%

37. We find then that between 1872 and 1881 the Hindus show a decrease of 25,961. This is a very large number, and I have been able to furnish no satisfactory explanation for the decrease. Had there been any proselytism among Hindus, a solution might have been hazarded, saying that the number of conversions had been unusually great. But there is no proselytism worth speaking of, and the decrease among Hindus must remain unexplained The storm-wave and cyclone is no doubt responsible for a certain portion of this decrease, but it cannot be said that it was the only cause, for the Muhammadans, instead of showing a decrease, show a slight increase, 6,973. It is possible that the annual cold weather migration for labour into Arracan may, to some extent, have affected this decrease, and the fact that the decrease was greatest in the south of the district makes this hypothesis a probable one. But in that case the Muhammadan population should also show a decrease, and it must be confessed that this fall in the number of Hindus remains without a thoroughly satisfactory explanation.

38. The Buddhists, on the other hand, show abnormal fertility. I find that they have increased by 44·2 per cent. It is probable that more careful enumeration in 1891 may have led to large numbers being correctly described as Buddhists who were counted as Hindus in 1881. Between the years 1881 and 1891 there have been no special causes to check the growth of population, and we find a fairly uniform rate of increase over the whole of the district. It will be observed that under the group "others" there is an increase of 99 per cent. This is obviously due to the fact that in 1891 the census was more correctly carried out than in 1881, and that the census enumerators entered into greater detail than in 1881.

Yes. The local Buddhists call themselves Rajbansis. I have little doubt that in 1872 all Rajbansis were at once assigned to Hindus, like the Koohh Rajbansis.

W. B. O.

39. Turning to the distribution of religion, *thana* by *thana*, the following table shows the result for the year 1891:—

Table showing percentages to total population of Hindus, Muhammadans, Buddhists, Christians and others in each thana.

Thanas.	Hindus.	Muhammadans.	Buddhists.	Christians.	Others.	Total.
1	2	3	4	5	6	7
	Per cent.	Per cent.	Per cent.	Per cent.	Per cent.	Per cent.
Chittagong ...	18·19	79·92	·73	1·13	·03	100
Mirsarai ...	29·85	67·99	1·79	...	·37	100
Kumira ...	24·11	75·48	·40	·01	...	100
Phatikchari ...	21·65	74·26	3·21	·01	·87	100
Hathhazari ...	21·33	76·80	1·65	·01	·21	100
Raojan ...	31·45	59·08	9·54	·03	·01	100
Patiya ...	34·22	60·74	5·02	·02	...	100
Satkania ...	17·03	80·15	2·80	...	·02	100
Banskhali ...	27·33	71·11	1·54	·02	...	100
Cox's Bazar ...	7·05	79·58	13·35	·02	...	100
Chakiria ...	10·31	82·58	7·03	...	·08	100
Maskhal ...	11·70	80·09	8·17	·03	·01	100
Teknaf ...	2·09	79·39	18·52	...	...	100

40. The Hindus are most numerous in Patiya and Raojan, and the Muhammadans in Cox's Bazar, Chakiria, Teknaf, and Chittagong, and the Buddhists are most numerous in Teknaf and Cox's Bazar, a result which might have been expected owing to their nearness to the Arracan frontier. In the Sadar subdivision, Raojan and Patiya head the list in this respect. Both are old Magh settlements, and support a large colony of Baruas.

41. There are practically no Christians in the interior of the district. Most of them live in the town *thana*, and the census figures supply clear proof of this.

42. I next propose to examine the position of the Hindus, Muhammadans, Buddhists and Christians separately.

43. The following table gives the number of Hindus in each *thana* during the years 1872, 1881, and 1891:—

Thanas.	1872.			1881.			1891.		
	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.
1	2	3	4	5	6	7	8	9	10
Sadar Subdivision.									
Chittagong ...	8,251	5,797	14,048	8,497	5,498	13,995	9,980	6,333	16,313
Kumira ...	2,572	2,530	5,102	7,094	7,326	14,420	8,121	8,112	16,233
Hathhazari ...	9,045	9,987	19,032	8,408	9,506	17,974	9,048	10,093	19,141
Mirsarai ...	17,086	19,197	36,283	11,110	12,449	23,559	13,725	14,549	28,274
Phatikchari ...	12,014	12,843	24,857	11,574	12,718	24,292	11,731	12,949	24,680
Raojan ...	26,556	29,120	55,676	21,154	25,401	46,555	23,360	26,933	50,293
Patiya ...	40,984	47,765	88,749	29,265	35,785	65,050	32,523	38,279	70,795
Satkania ...	20,136	23,094	43,230	12,150	14,299	26,449	12,475	14,481	26,956
Banskhali ...	...	...	...	13,415	16,501	29,916	16,581	18,341	34,922
Total of Sadar Subdivision.	136,694	150,333	287,027	122,727	138,783	261,510	137,544	150,063	287,607
Cox's Bazar.									
Maskhal ...	1,256	867	2,123	1,999	1,803	3,802	2,464	1,943	4,407
Chakiria ...	3,167	3,054	6,221	2,285	2,275	4,560	2,409	2,310	4,719
Cox's Bazar ...	1,536	1,265	2,801	2,507	2,240	4,747	2,713	2,160	4,873
Teknaf. Ramu ...	1,142	1,105	2,247	412	146	558	543	184	727
Teknaf. Ukhia ...	495	224	719						
Total of Cox's Bazar Subdivision.	7,596	6,515	14,111	7,203	6,464	13,667	8,129	6,597	14,726
Grand Total ...	144,290	156,848	301,138	129,930	145,247	275,177	145,673	156,660	302,333

44. The only point that need be noticed is the decrease in the number of Hindus. I have already stated that no satisfactory explanation can be found of this. The *thana* of Kumira shows an extraordinary increase, having almost trebled its Hindu population. Patiya, Banskhali, Mirsarai, and Satkania lose heavily, and entirely nullify the gain in Kumira. I notice the abnormal increase both among Muhammadans and Hindus in Kumira between the years 1872 and 1881. It was due to the transfer of Sitakund outpost from the jurisdiction of *thana* Mirsarai to Kumira during this period.

45. In 1891, Patiya is *par excellence* the centre of Hindu population of the district. It will be noticed that the censuses of 1872 and 1881 also show the same result. Raojan comes next not only in 1891, but also in 1872 and 1881.

46. The history of the district at once supplies us with the explanation of this. Patiya was the first great settlement of the Hindu clerks who came with Shaista Khan's army. It still maintains its reputation as the *thana* which produces the greatest number of pleaders and office clerks, and there can be no doubt that it is the most highly educated portion of the district. Raojan again was a settlement of the Hindu clerks who came with the English in 1760, and next to Patiya it is the centre of the greatest intellectual activity. Here, too, as in Patiya, the Hindus are almost wholly Kayastha, descendants, no doubt, of the ministerial officers who first settled in the district.

Surely not. The Baidyas are very numerous.
W. B. O.

47. North of the Karnaphuli the heaviest percentage of Hindus is to be found in Mirsarai, viz., 27 per cent. It is probable that the shrines at Sitakund have drawn a large number of Bairagis and Jugis to this *thana*. The traffic along the trunk road has also attracted a number of Baniyas from other districts.

48 In connection with the Hindus at Sitakund it may be interesting to know that the Mohunts practise burial instead of cremation. It is not clear from where they have come and to what caste they belong, and all that they can tell one is that they have become Sanyasis, forsworn the sacred thread, and that burial of the dead is one of the distinctive features of their sect.

49. The Hindus are rarely actual cultivators. When they own land they either let it out and realize the rents in kind, or sub-let and draw only money rents. They are on the whole better off than the Muhammadans, and consequently emigrate to Arracan in smaller numbers. They usually marry their daughters between the ages of 5 and 10, and their sons between 15 and 20.

A very curious local feature is that in Chittagong a Kayastha father's first effort is to find a Baidya husband for his daughter. Failing a Baidya, he puts up with a Kayastha.
W. B. O.

50. In matters of religion they are apathetic; one rarely sees that display or enthusiasm over religious festivals which are so common in other parts of Bengal.

51. In character they are more litigious than the Muhammadans. They have, however, the merit of being more enterprising than any other race in this district. It is greatly to their credit that the famous traveller, Babu Sarat Chandra Das, is a native of Patiya in this district.

52. *Muhammadans.*—The Muhammadans form 71·68 of the total population, and the following table shows their distribution over the district during the years 1872, 1881, and 1891:—

Thanas.	1872.			1881.			1891.		
	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.
1	2	3	4	5	6	7	8	9	10
Sadar Subdivision.									
Chittagong ...	29,523	31,388	60,911	28,468	31,332	59,800	34,251	37,206	71,457
Kumira ...	10,067	10,981	21,048	20,856	27,033	52,554	24,320	26,562	50,882
Hathhazari ...	30,611	32,830	63,441	29,710	23,036	43,892	32,951	35,687	68,638
Mirsarai ...	39,177	44,701	83,874	25,521	40,621	77,151	30,720	32,883	63,603
Phatikchari ...	36,690	38,525	75,215	36,530	32,842	62,552	39,134	42,296	81,430
Raojan ...	41,214	42,933	84,147	9,897	44,257	84,154	45,420	48,831	94,251
Patiya ...	64,512	74,537	139,049	49,560	56,580	106,144	59,279	66,183	125,462
Satkania ...	71,513	85,607	157,180	53,780	39,346	70,863	59,975	66,955	126,939
Banskhali ...	...	...	...	31,517	63,109	116,839	42,037	48,940	90,977
Total of Sadar Subdivision ...	323,307	361,562	684,869	315,739	358,156	673,949	368,087	405,633	773,720
Cox's Bazar Subdivision.									
Maskhal ...	6,247	6,666	12,913	9,884	12,798	22,682	13,823	16,364	30,187
Chakiria ...	17,420	19,323	36,843	14,879	16,827	31,706	18,411	20,044	38,455
Cox's Bazar ...	11,437	11,689	23,126	23,749	25,499	49,248	26,836	28,161	54,997
Ramu ...	11,535	12,074	23,609	Tekrai. 12,465	11,036	24,401	13,733	13,754	27,487
Ukhia ...	7,376	6,377	13,756						
Total of Cox's Bazar subdivision ...	54,015	56,129	110,144	60,977	67,060	128,037	72,806	78,323	151,129
Grand Total ...	377,322	417,691	795,013	376,770	425 216	801,986	440,893	483,956	924,849

53. They are, as I have shown under head I, the descendants of Umed Khan's Army, and almost wholly belong to the Suni sect.

Yes, and are singularly Aryan in physique and features.
W. B. O.

54. In the Cox's Bazar subdivision, there is a curious group of Mahammudans called the Shambunis. They appear to be an isolated group, who live by fishing and are semi-amphibious in their habits.

55. Their chief pursuit is agriculture. Their extreme backwardness in education precludes them from competing with the Hindus for posts in Government service, and they are, as a class, much more helpless than the Hindus.

56. To their religion they are exceedingly devoted. They seldom receive proper religious instruction, and are consequently exceedingly ignorant. Good mosques are exceedingly rare, and the people on the whole are apathetic about festivals and ceremonies.

57. Marriages between Muhammadans and Mughs are by no means uncommon. In that case the wife generally becomes Muhammadan. These marriages are much more common in the south than in the north of the district.

Muhammadans can take and marry any race or caste.
W. B. O.

The age at which Muhammadans marry is 19 or 20 for men and 10 to 15 for women. It will be seen that the marriageable age for girls is much higher than among the Hindus, and it is exceedingly rare to see a Mussulman girl married before she is 10 years old. Divorce is exceedingly easy, and the husband very frequently resorts to this provision of the law. It is a curious fact that a large percentage of the serious crimes among Muhammadans in the district arises out of quarrels about women.

58. *Buddhists.*—The Buddhists are 4·69 per cent. of the whole population. Their distribution over the whole of the district is shown in the following table :—

Thanas.	1872.			1881.			1891.		
	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.
1	2	3	4	5	6	7	8	9	10
Sadar Subdivision.									
Chittagong	97	25	122	292	167	459	442	228	670
Kumira	40	25	65	149	135	284	147	124	271
Hathhazari	168	173	341	633	660	1,293	744	727	1,471
Mirsarai	391	428	819	356	330	686	884	789	1,673
Phatikchari	583	713	1,296	1,402	1,645	3,047	1,636	1,875	3,511
Raojan	2,482	3,057	5,539	6,011	7,615	13,626	6,952	8,296	15,248
Patiya	1,873	2,746	4,619	3,737	5,454	9,191	4,346	6,013	10,359
Banskhali	...	...	..	701	962	1,663	859	1,099	1,958
Satkania	206	242	448	1,070	2,251	4,321	2,073	2,386	4,459
Total of Sadar Subdivision ...	5,842	7,409	13,251	15,261	19,219	34,480	18,083	21,537	39,620
Cox's Bazar Subdivision.									
Maskhal	1,187	1,225	2,412	1,375	1,206	2,671	1,662	1,420	3,082
Chakiria	1 068	1,073	2,140	1,185	1,371	2,556	1,543	1,736	3,279
Cox's Bazar	2,793	3,363	6,156	3,708	5,106	8,814	4,040	5,182	9,222
Ramu } Teknaf ... {	791	1,041	1,832	} 2,780	2,800	5,589	3,207	3,205	6,412
Ukhia }	2,190	2,168	4,358						
Total of Cox's Bazar Subdivision ...	8,029	8,869	16,898	9,057	10,573	19,630	10,452	11,543	21,995
Grand Total ...	13,871	16,278	30,149	24,318	29,792	54,110	28,535	33,080	61,615

59. I have already noticed their extraordinary increase between the years 1872 and 1881. In the Sadar Subdivision the *thanas* which possess, both absolutely and relatively, the highest number of Buddhists are Raojan and Patiya. I leave Cox's Bazar out of the question, because it has always been a Magh settlement and because its population is almost wholly composed of Maghs and Musalmans. In Patiya, however, Buddhists are mostly Barua Maghs, *i.e.*, the offspring of Magh women by Bengalis. In Raojan again the greater number are Baruas and a few are Hill Maghs who cannot speak Bengali. It is a general rule that in mixed marriages religion goes with the mother. So, too, with the Barua Maghs. They are Bengalis in everything but religion. In education they are fast approaching the Hindus, and the tendency seems to be for them to become absolute Hindus in course of time.

Yes, calling themselves Rajbansi.
W. B. O.

• I doubt it; there is a reaction.
W. B. O.

60. The pure Maghs cannot speak Bengali. In Cox's Bazar they are mostly Arracanese and in Phatikchari they are hill men from the Hill Tracts, who have for the time being settled in the plains. They practise a rough kind of husbandry called *jyming*. The usual procedure is to clear a tract of jungle and to plant a series of crops. As each crop comes up in succession they reap it without trouble, and when the soil is exhausted they wander away to fresh jungles. This

They are the same. Arracanese.

method of husbandry is, however, very destructive to the soil, and it is strictly forbidden in the regulation district.

61. *Christians.*—The following table shows the distribution of Christians over the district:—

Thanas.	1872.			1881.			1891.		
	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.
1	2	3	4	5	6	7	8	9	10
Sadar Subdivision.									
Chittagong	440	420	860	523	368	891	555	457	1,012
Kumira	2	1	3	..	.	...	8	...	8
Hathhazari	4	3	7	4	7	11	7	6	13
Mirsarai	...	...	...	...	.	...		...	...
Phatikchari	10	6	16	8	2	10	6	6	12
Raojan	31	31	62	24	21	45	30	21	51
Patiya	54	45	99	37	25	62	30	18	48
Banskhali	...	...	...	13	3	16	12	14	26
Satkania	2	...	2	3	3	6	...	...	...
Total of Sadar subdivision	543	506	1,049	612	429	1,041	648	522	1,170
Maskhal	...	...	...		...	3	5	4	9
Chakiria	2	6	8	3		3	...	...	...
Cox's Bazar	3	...	3	5	3	8	8	4	12
Teknaf .. Ramu ...	16	8	24	...	...	...	...	...	...
Teknaf .. Ukhia .	.	...	...						
Total of Cox's Bazar subdivision	21	14	35	11	3	14	13	8	21
Grand Total ..	564	520	1,084	623	432	1,055	661	530	1,191

62. The Christians form ·08 of the total population and are mainly composed of "Feringhis," *i.e.*, the descendants of Portuguese pirates who took service under the king of Arracan. There are a certain number of Europeans resident in the district and commanding the European vessels in the port, but they are exceedingly small in number and may, I think, be neglected. It may, therefore, be said that the Christian population of the district is almost entirely of mixed descent. The number of native converts is almost *nil*, and the Baptist Mission here does not seem to have met with much success. The Feringhis are mostly to be found in the town *thanas*. Here they find employment in the Government offices and in the port. Some serve on sea-going steamers, and seem still to retain that taste for a sea-faring life for which they were so distinguished in the 17th and 18th centuries.

63. In education the Feringhis are backward and are being fast outstripped by the Hindus. In physique they are exceedingly weak, and it is doubtful how far their enrolment as volunteers is an advantage.

Mr. Manisty should have said "I doubt." It is not doubtful in the opinion of authorities on the subject.

W. B. Oldham,
Commissioner.

64. By religion they are Roman Catholics, and in their mode of life they do not differ from the Mussulmans except in the point that they are extremely profligate.

I question this altogether. They drink certainly, but their women are strictly kept.

W. B. O.

65. In the mufassal they practise agriculture on a small scale and also manufacture country liquor. They are notorious smugglers and are very carefully watched by the police. I have no doubt that they will steadily decline and ultimately die out.

Yes.

W. B. O.

66. *Brahmos.*—Of the other religions Brahmoism requires some mention. There is a Brahmo Church in Chittagong, but its followers number only 18, and it cannot be said that this form of belief is making any progress.

67. *Tipperas.*—The Tipperas are all hill people and are to be found almost entirely on the borders of Phatikchari and Hill Tippera. They sometimes style themselves Hindus, but do not appear to have any fixed ideas about their Hinduism. I once met two Tipperas at Sitakund. They had come to do *puja* at the shrine of Shiva, but when asked to what caste they belonged, they were unable to give any answer.

They are Hinduised, though Mongoloid.

W. B. O.

68. The subjoined table shows the increase and decrease among all religions besides Muhammadanism, Hinduism, Buddhism, Christianity, and Brahmoism, and requires no comment:—

Thanas.	1872.			1881.			1891. Note.—According to compilation sheet, Brahmo, Tippera, Santhal and Oraon.		
	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.
1	2	3	4	5	6	7	8	9	10
Sadar Sub-Division.									
Chittagong	...	...	...	4	3	7	17	1	18
Kumira	...	...	...	3	2	5	...	...	...
Hathhazari	...	...	...	...	...	...	102	84	186
Mirsarai	...	...	...	...	...	...	169	175	344
Phatikchari	...	...	...	...	...	...	517	438	955
Banskhali	...	...	...	...	...	...	3	6	9
Raojan	...	...	...	...	...	...	12	8	20
Patiya	...	...	...	1	...	1	...	...	...
Satkania	12	6	18	...	...	...	...	...	...
Total of Sadar Sub-Division	12	6	18	8	5	13	820	713	1,533
Cox's Bazar Sub-Division.									
Maskhal	...	...	...	...	...	...	6	...	6
Chakiria	...	...	...	...	...	...	13	14	27
Cox's Bazar	...	...	...	...	...	...	...	...	...
Ramu	...	...	...	...	...	...	...	...	...
Ukhia	...	...	...	...	...	...	...	...	...
Total of Cox's Bazar Sub-Division ...	...	...	...	...	...	...	19	14	33
Grand total ...	12	6	18	8	5	13	839	726	1,565

Head V.—Infirmities.

69. The following statement gives in a compact form, the general information with regard to the afflicted of this district:—

Infirmities.	Numbers.			Proportion in 10,000 of the population who are—		
	Males.	Females.	Both sexes.	Males.	Females.	Both.
1	2	3	4	5	6	7
Insanes	505	432	937	8	6	7
Blind	441	428	869	7	6	6
Deaf and dumb ...	714	556	1,270	11	8	9
Leper	217	87	304	3	1	2

70. Blindness and deaf-mutism seem to be the diseases which are most prevalent. The following table shows the prevalence of these infirmities in 1881:—

Infirmities.	Numbers.			Proportion in 10,000 of the population who are—		
	Males.	Females.	Both sexes.	Males.	Females.	Both sexes.
1	2	3	4	5	6	7
Insanes	555	504	1,059	10	8	9
Blind	622	654	1,276	10	10	10
Deaf and dumb ...	761	650	1,411	14	10	12
Leper	325	169	494	6	2	4

71. It will, therefore, be noticed that there has been a general decrease in the number of afflicted over the district. No satisfactory explanation can be given for this extraordinary fact, unless it be the general immunity of the district from diseases both endemic and epidemic. The census of 1881 followed close upon the cyclone and the cholera of 1876. The northern portion suffered from a combination of diseases, and it is possible that the increase in the number of the infirm was due to a general decrease in the standard of living.

72. It is not probable that the census operations in 1891 were less accurate than those of 1881. The enumerators and supervisors must have been a more intelligent class of men, and the people themselves were more reconciled to the taking of the census. It is unlikely, therefore, that the number of insane, blind, deaf and dumb, and lepers has been underestimated.

73. It is a curious fact that though females exceed the males in the total district population, the gross number of infirm among them is 1,977, or ·002 of the total female population, as against 2,263, or ·003 of the males. This is probably due to the fact that the people are apt to conceal diseases such as leprosy and deaf-mutism and insanity when the female members of their household are suffering from them. The enumerator also is dependent for the census of women on the male members of the family, and has to rely on what they tell him.

74. INSANE.—The following table gives the distribution of insane in various parts of the district:—

THANAS.	Males.	Females.	Total.
1	2	3	4
Sadar Sub-Division.			
Chittagong	28	17	45
Mirsarai	15	11	26
Kumira	20	15	35
Phatikchari	51	36	87
Hathhazari	43	23	66
Raojan	66	66	132
Patiya	92	84	176
Banskhali	29	20	49
Satkania	80	90	170
Cox's Bazar Sub-Division.			
Cox's Bazar	37	20	57
Chakiria	24	18	42
Maskhal	15	17	32
Teknaf	5	15	20
District total ...	505	432	937

75. It will be noticed that Satkania has relatively the largest number of insanes. No satisfactory explanation can be given for this, but in the case of Patiya, which has absolutely the largest number, we may hazard an explanation in the circumstance that it is the most highly educated *thana*, and that it is the centre of the greatest mental activity. The percentage of males who are insane to the total number of males is ·008, and that among females is ·006. The Compilation Office in Calcutta has not yet published the statistics of insane according to religion, so that it is impossible to judge how far the question of intermarriages among Muhammadans is a factor in causing insanity. Particular care was taken to explain to the enumerators that only those who were permanently deprived of reason were to be classed as insane, but it is probable that a certain number also entered in this class those who were only idiots. I do not, however, think that the error in this respect was great.

76. *Blind.*—The following table gives the number of blind in the various *thanas*.—

THANA.	Males.	Females.	Total.
1	2	3	4
Sadar Sub-Division.			
Chittagong	30	34	64
Mirsarai	16	14	30
Kumira	10	12	22
Phatikchari	55	37	92
Hathhazari	38	29	67
Raojan	70	81	151
Patiya	65	85	150
Banskhali	22	9	31
Satkania	63	82	145
Cox's Bazar Sub-Division.			
Cox's Bazar	33	16	49
Chakiria	15	16	31
Maskhal	12	4	16
Teknaf	12	9	21
District total ...	441	428	869

77. The percentage of blind among males is ·0007 and among females is ·0006. Glare, heat, diet, are the chief causes of this infirmity. It appears that Chittagong takes an exceptionally high place, so far as immunity from blindness is concerned. In taking the preliminary census, particular care was taken to teach the enumerators that only those who were blind of both eyes should be classed as blind. I think the orders under this heading were carefully carried out.

78 *Deaf mutes.*—The following table shows the distribution of deaf mutes over the district:—

Thana.	Males.	Females.	Total.
1	2	3	4
Sadar Sub-Division.			
Chittagong	45	28	73
Mirsarai	38	23	61
Kumira	10	18	28
Phatikchari	84	54	138
Hathhazari	75	45	120
Raojan ...	120	78	198
Patiya	84	79	163
Banskhali	38	36	74
Satkania	124	114	238.
Cox's Bazar Sub-Division.			
Cox's Bazar	23	27	50
Chakiria	41	21	62
Maskhal	15	22	37
Teknaf	17	11	28
District total ...	714	556	1,270

79. Satkania again heads the list, and it would seem that the causes which lead to insanity, are intimately connected with those which lead to loss of speech and hearing. It may be that the distinction between a deaf-mute and an idiot is so slight that some enumerators may have mistaken the one for the other. In the absence of statistics of religion, in relation to infirmities, it is impossible to judge how far the element of consanguineous marriages among a Muhammadan population enters into the causes of deaf-mutism.

80. *Leprosy.*—The following table gives the number of lepers in each *thana*—

Thana.	Males.	Females.	Total.
1	2	3	4
Sadar Sub-Division.			
Chittagong	8	5	13
Mirsarai	15	6	21
Kumira	11	6	17
Phatikchari	18	10	28
Hathhazari	25	15	40
Raojan	41	14	55
Patiya	40	11	51
Banskhali	20	3	23
Satkania	27	13	40
Cox's Bazar Sub-Division.			
Cox's Bazar	6	1	7
Chakiria	...	...	...
Maskhal	2	1	3
Teknaf	4	2	6
District total ...	217	87	304

81. There appears to have been a remarkable decrease in the sufferers from this disease since 1881. Apart from the general causes mentioned at the beginning of this chapter it is impossible to assign a reason for this decrease. Of the total male population, only ·0003 are

lepers, and of the females, only ·0001 suffer from this affliction. After careful enquiries in the district, it appears that the instructions of the Superintendent of Census on the subject of leprosy were correctly understood. The Supervisors, with very few exceptions, report that the enumerators took no notice of "white leprosy" or the disease known in this district as "Kuruj." The general opinion seems to be that this is only a skin disease, and that it is not fatal. But there are Baidyas and physicians, who hold that this is a form of leprosy, that it ultimately destroys the victim's digestive powers, and so causes death. They hold that the disease is contagious, but not hereditary, and that it is generally incurable.

82. To the native physicians of this district there seem to be known the different kinds of leprosy, but so far as mere questioning can elicit, it would seem that the different forms are merely variations of one and the same disease. The enumerators in the census, however, knew only the word *kusta rog* for leprosy, and it would seem as if they classed as lepers only those who are suffering from *galit kusta*, corrosive leprosy. The sufferer from this disease is doomed. The extremities are attacked and his fingers fall off, and he ultimately dies from loss of power and exhaustion. It may be that the other diseases known to the Baidyas as *shet kusta, kapala kusta, pitra kusta, churma kusta, rakta sucha kusta, maura kusta, and saptadhatu kusta* are really forms of leprosy, but it is certain that for the purposes of the census they were not counted as such.

83. The local opinion in the district is that leprosy is not affected by food. Unwholesome meat and putrid fish do not render those who resort to this mode of life more liable to infection, and the natives of the south of the Cox's Bazar subdivision seem to resort to the use of *napi* (dried fish) with impunity. Both the Hindus and Muhammadans agree in the belief that the disease is a mark of the anger of the Deity, and that it can only be cured by sufficient expiation.

VI.—Education.

84. The following table shows the state of education in the district according to religion:—

Religion.	Pupils.		Literate.		Illiterate.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
Hindu	10,393	252	26,785	634	107,622	155,121	144,940	156,007
Muhammadan	13,459	468	29,456	621	397,978	482,867	440,893	483,956
Christian	72	58	187	110	402	362	661	530
Buddhist	1,326	29	4,111	162	23,098	32,889	28,535	33,080
Brahmo	7	...	8	...	3	...	18	...
Sonthal	2	...	2	...	81	67	85	67
Tippera	...	...	44	1	689	652	733	653
Oraon	...	...	1	...	2	6	3	6
Total ...	25,259	807	60,594	1,528	530,015	671,964	615,868	674,299

85. Calculating the percentages of learning, literate, and illiterate males to the total number of males, and similarly for females, according to religion, we get the following results for the four principal religions:—

Religion.	Pupils.		Literate.		Illiterate.	
	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7
Hindus ...	7·1	·1	18 0	·4	91·8	99·5
Muhammadans ...	3·0	·9	6·0	·1	91·00	99·00
Christians ...	10·9	10·9	28·3	20·7	60·8	68·4
Buddhists ...	4·0	0·8	14·0	·5	82·0	99·42

86. It will be noticed that, excepting the Christians, the Hindus have a much higher percentage of pupils and literate than the followers of any other religion. The Christians only

number 1,130 in all, and their case is entirely exceptional. The superiority of the Hindus in education is, however, well known and causes no surprise. It is interesting to compare these figures with the results of the census of 1881. Female education is so microscopic that we may, I think, leave it out of consideration. Taking into account only the state of education among the male population, we find the following proportions of pupils and literate as compared with the total number of males of each religion.

Religions.	Proportion of pupils to total males.	Proportion of literate persons to total males.
1	2	3
Hindus	·07	·15
Muhammadans	·04	·05
Christians	·11	·4
Buddhists	·04	·12

87. We see then that the number of those who know to read and write has increased among the followers of every religion, though the proportion of educated Hindus to educated Muhammadans remains the same as before. It would appear that in 1881 out of every 100 educated persons 66 were Hindus and 33 Muhammadans. That proportion still remains unchanged. There is a slight improvement in the number of Muhammadan pupils under instruction, and it is probably due to that fact the Muhammadan fathers are taking more pains to educate their children.

88. There can be no doubt that hitherto posts under Government have been practically a monopoly for Hindus. Their quickwittedness and adaptability have, as elsewhere, enabled them to swamp their Muhammadan brethren in every ministerial office.

89. It is to be hoped that Muhammadans of this district have at last begun to realize their position. Of recent years there has been a marked increase among them in the demand for English education, and two of their number have, up to date, graduated in Arts at the Calcutta University.

90. Turning next to the means by which education is imparted, the following table A summarises the statistics of educational institutions for the years 1872 and 1891, and Tables B and C supply a comparative statement of the number and nature of these institutions, and their cost to Government, between the years 1872 and 1891.

Table A.

Class of Schools.	1872.		1891.		Increase.		Decrease.	
	Schools	Pupils.	Schools.	Pupils.	Schools.	Pupils.	Schools.	Pupils.
1	2	3	4	5	6	7	8	9
I.—Public Schools—								
High English ...	1	130	5	1,169	4	1,039	...	...
Middle English ...	16	600	15	1,424	...	824	1	...
Middle Vernacular ...	15	607	39	2,371	24	1,764	...	...
Primary	6	194	927	26,610	921	26,416	...	...
Special	1	21	9	794	8	773	...	...
Female	...	...	12	318	12	318	...	...
Total ...	39	1,552	1,007	32,686	969	31,134	1	...
II.—Private or Indigenous Schools	830	10,203	575	9,303	...	...	255	900
Grand Total ...	869	11,755	1,582	41,089	969	31,134	256	900

Net increase—
Schools 713
Pupils 30,234

TABLE B.

CLASS OF SCHOOLS.	SCHOOLS.			PUPILS.											
				Hindus.			Muhammadans.			Others.			Total.		
	1871.	1881.	1891.	1871.	1881.	1891.	1871.	1881.	1891.	1871.	1881.	1891.	1871.	1881.	1891.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Government High English Schools ...	1	1	1	91	285	222	29	116	60	10	18	6	130	421	288
,, Middle English Schools ...	...	...	...	...	...	...	...	...	...	..	...	...	...	...	...
,, Vernacular Schools ...	4	4	(a)4	47	77	119	34	52	124	42	92	117	123	221	360
Schools for special education	1	2	9	13	27	75	6	269	718	2	4	1	21	300	794
Aided High English Schools	...	2	2	..	413	343	...	120	96	...	25	14	...	558	453
,, Middle English Schools	12	6	11	277	105	515	154	240	330	31	11	68	462	416	913
,, ,, Vernacular Schools ..	11	17	30	230	317	1,125	141	357	414	59	29	78	436	1,203	1,617
,, ,, Primary Schools ...	5	296	634	121	(b) 4,121	(c) 9,284	34	(b) 4,061	(c) 15,886	...	(b) 816	(c) 1,440	155	(b) 8,998	26,610
,, ,, Girls' Schools	...	9	11		140	(d)209	...	...	(d)48	...	54	(d)1	...	194	(d)318
Total ...	34	337	702	785	6,045	11,962	398	5,217	17,676	144	1,049	1,725	1,327	12,311	31,353

(a) They are now Board schools.
(b) Including 279 pupils of unaided primary schools. They cannot be separated.
(c) ,, 5,888 pupils of unaided primary schools.
(d) ,, 14 pupils of an unaided girls' school.

TABLE C.

CLASS OF SCHOOLS.	COST TO GOVERNMENT.			FEES, SUBSCRIPTIONS, &c.			TOTAL EXPENDITURE.		
	1871.	1881.	1891.	1871.	1881.	1891.	1871.	1881.	1891.
1	2	3	4	5	6	7	8	9	10
Government High English Schools	2,400	632	975	2,855	5,690	7,062	5,255	6,522	8,037
,, Middle English Schools	...	...	...	.	..	...	...	..	...
,, ,, Vernacular Schools ...	1,847	1,091	.	150	409	2,304(a)	1,497	1,500	2,304
Schools for special education	2,444	2,534	5,217	...	7,439	11,543	2,444	9,973	16,760
Aided High English Schools	...	773	1,358		4,229	7,541	..	5,002	8,899
,, Middle English Schools	1,990	1,045	416	3,036	2,568	8,638(b)	4,926	3,613	9,054
,, ,, Vernacular Schools	1,175	2,011	2,382	878	3,198	6,567(c)	2,053	5,209	8,949
,, Primary Schools	308	6,438	3,838	135	8,296	32,986(d)	443	14,734	36,824
,, Girls' Schools	...	576	209	...	387	631(e)	...	963	840
Total ..	9,564	15,300	14,295	7,054	32,216	77,373	16,616	47,516	91,667

(a) Includes Rs. 1,339 from District Fund.
(b) ,, Rs. 2,546 ,, ,,
(c) ,, Rs. 1,773 ,, ,,
(d) ,, Rs. 7,483 ,, ,,
(e) ,, Rs. 250 ,, ,,

91. It will be seen that there has been a total increase of 713 in the number of schools and of 30,234 in the number of pupils. This increase is distributed as follows:—

92. Government aided schools have advanced by 969, bringing with them an increase of 31,134 pupils. There is on the other hand a decrease in the number of unaided schools by 255, involving a decrease of 900 pupils. This change is probably due to the fact that after the introduction of Sir George Campbell's scheme of primary education a large number of indigenous schools were taken under the control of the Education Department, and managed as Government schools.

93. *High Schools.*—In 1872, the Collegiate School was the only high school in the district. Since then the following four new high schools have sprung up :—

(1) The Municipal School.
(2) Kazim Ali's School.
(3) The National School.
(4) The Patiya School.

The three first are in Chittagong town, and the fourth is in *thana* Patiya.

94. *Middle English Schools.*—In 1872, these were mostly middle vernacular schools with an English class attached to them. There is no doubt that these schools are, in a great measure, instrumental in spreading English education among the people.

95. *Special Schools.*—In 1872, the Normal School was the only special school in the district, and it was maintained for the purpose of supplying properly qualified teachers. There are now 9 special schools, viz., the Normal school, 4 Madrassa schools (3 in Chittagong and one in Cox's Bazar), and 4 training classes for *gurus* or *panditst*

96. *Female Schools.*—In 1872, there were no female schools. It is probable that Hindu girls attended *Patsalas* between the ages of five and eight, and Muhammadans sent their daughters about the same age to the *Maktabs* to learn their Koran. The census results show that there are at present over 2,000 females either under instruction or able to read and write.

97. Chittagong has always been a district where indigenous schools have flourished. In 1881 it stood second in the whole of Bengal, among the districts which were least ignorant. The following tabular statement shows the number of indigenous schools in 1872 and 1891.

Name of School.	1872.	1891.
1	2	3
Patsalas	107	23
Maktabs	110	41
Kiyougs	30	23
Sanskrit Tols	20	14
Koran classes	...	474
Total ...	267	575

98. Each village has its *Patsala* or *Maktab* and elementary education in the vernacular can always be obtained throughout the district. The *Patsalas* are generally taught by *gurus* and their standard appears to be reading, writing, and a little arithmetic. It is not uncommon to see Muhammadan boys attending Hindu *Patsalas*.

99. It is a pity that the census statistics do not give the number of schools in each *thana*, but the following tables show the distribution of knowledge over the district.

Table showing the percentage of educated persons (learning and literate) on the total population, as ascertained in the Census of 1891.

Thana.	Percentage of learning and literate.	Percentage of English knowing.
1	2	3
Chittagong	12 13	·78
Mirsarai	6 04	04
Kumiria	7 66	·08
Phatikchari	5 78	·09
Hathhazari	7 04	·15
Raojan	7 28	·14
Patiya	8 71	·19
Banskhali	5 54	08
Satkania	6 16	·08
Cox's Bazar	5·85	·12
Chakiria	4 38	08
Maskhal	3 62	02
Teknaf	4 81	·04

100. The position of the town *thana* is, on the face of it, exceptional. It contains a large port as well as the head-quarters of the district, and it is not unnatural that it should head the list.

Of the remaining *thanas*, Patiya and Raojan take the next two places, and there is very little doubt that their position is due to the large number of Hindus they contain. It is a well known fact that Patiya and Raojan are the favourite residences of pleaders and *amlas* in ministerial offices. In knowledge of English, Patiya (with the exception of Chittagong) again heads the list. Raojan and Hathhazari follow close upon each other for the next place. The position of Hathhazari is in this respect certainly surprising, and I can furnish no satisfactory explanation for its prominence. It is, however, an established fact that those portions of the district which lie south of the Karnaphuli enjoy a higher average of education than the *thanas* in the north

101. With regard to the education of aborigines there is very little to be said. The Barua Maghs* are fast becoming completely Hinduised, and are applying themselves to English education with the quickness inherited from their Bengali parentage. They attend the middle vernacular and primary schools, and one of their number has just passed the First Arts Examination of the Calcutta University The Hill Maghs are almost wholly illiterate, while those who have settled in the Cox's Bazar subdivision send their children to *kiyougs* where the *Raslis* or priests teach them Pali, the language of their sacred book.

Can not be called aborigines. The aborigines are the Tripuras, the weavers (Jugis), and the fishermen (Jaliya). W. B. O.

Head VII.—Language.

102. The language of the district is purely Bengali. Both the Muhammadans and the Hindus speak it, and it is a curious fact that very* few of the former can speak Urdu. The Muhammadan invaders who formed Shaista Khan's army found no Bengali-speaking race, and it is strange that they should have abandoned Urdu and adopted Bengali as their native language. It is probable that a large part of their army consisted of Bengali-speaking Muhammadans, and that they found it easier to conduct the government of the district in Bengali. One cannot fail to notice the extreme catholicity of the Musalmans in this respect, and the extreme readiness with which they assimilated themselves to the manners, habits, and language of the subject people, cannot fail to strike any one unacquainted with the history of Bengal.

*I question this altogether. W. B. C.

103. As there is no immigration to any great extent, one rarely hears anything but Bengali spoken in the district. In the village of Dohazaree, however, a kind of corrupt Hindi is still spoken by the people. It appears that these men came over under the leadership of a Hindu captain from the North-West who had taken service under the Muhammadans. He was the leader of 1,000 troops, and he gave his name to the country where he settled.

104. There have been no dialectic changes since 1872. The language which the people speak is an exceedingly corrupt form of Bengali with a large admixture of Maghi words. It is almost unintelligible to a native of Central Bengal, and the most noticeable feature which strikes a stranger is the extreme tendency of the native to slur over their consonants, to clip syllables, and the substitution of aspirates for sibilants.

105. The only aboriginal language which is spoken to any extent appears to be Maghi. It is the language of a certain number of Maghs in Raojan and Patiya, but by far the greatest portion of the Magh-speaking population is settled in the Cox's Bazar subdivision.

Head VIII.—Castes.†

106. A comparative table of castes showing the figures for 1872, 1881, and 1891 is appended. From this it will be seen that, of the total number of Hindu castes shown in the caste list of 1891, 66 castes are not traceable in the census statistics of 1881 (*vide* Table VIII, pages 240 to 295, Vol. II, for the district of Chittagong). In the case of Muhammadans, the castes shown in the caste list of 1891 are not to be found in the census statistics of 1881. This appears to be owing to the fact that caste in the census of 1891 was dealt with in a more detailed manner than in the previous census. For instance, Acharji Brahman shown in the census of 1891 is not to be found for Chittagong in the census statistics of 1881. It appears to have been included in the Brahman caste. It does not appear to me that any satisfactory comparison can be made between the figures of 1881 and 1891. The only striking difference appears to be in the case of Kayastha, there being an increase of 81·3 in 1891 over that of 1881. This may be explained by saying that some of the Sudra castes, such as Banik, Kahar, Barui, &c., take pride in calling themselves Kayastha, and in the census of 1891 they might have been recorded as such. This is borne out by the fact that there is a marked decrease in Banik, Kahar and Barui, decrease being to the extent of 59·8, 96·5 and 61·1 per cent., respectively.

107. Chittagong is in fact, almost entirely a Muhammadan district, the people of that religion being 71 per cent. of the whole population. With regard to Hindus, Patiya *thana* holds the first place, as being the residence of a large number of Brahmans, Baidyas, and Kayasthas; next to it is Raojan *thana*. In the other *thanas*, persons of the chief castes are comparatively few in number; there appears to be no marked variation in their distribution. The table alluded to above shows the arrangements in the order of social precedence as locally recognized Sudras, such as Baniks, Kahars (bearers), and other lower classes claim to be recorded as Kayasthas. It is not known whether any one caste has at any time been absorbed in any other caste. Almost the whole population of the district are agriculturists, and of these a large number are also fishermen, boatmen, and lascars. There are men also of this caste who live entirely on fishing, but there is no division of caste in this respect. The history of Chittagong is divided into four distinct periods; *firstly*, the period of the occupation by the Tippera Raja; *secondly*, the Magh occupation; *thirdly*, the Muhammadan occupation, and *fourthly*, the British occupation. It appears that when the Muhammadans began the administration of the district in matters of finance and other things of civil nature, the Baidyas, Kayasthas and along with them Brahmans, emigrated from different parts of Bengal to Chittagong, and it is also probable that with the advent of the English and the consequent security of life and property, and an increased demand for clerical labour, a further immigration of these castes occurred. Emigration to some extent also took place when other parts of Bengal suffered from the Mahratta invasions. The later comers are much looked down upon by the descendants of the older settlers who call the former Bangadesiya and will have no social intercourse with them. The history of Chittagong in this respect is so obscure that

† *Vide* letter No. 1519, dated 20th December 1892, from F. A. Slack, Esq., C.S., Magistrate of Chittagong.

none can say for certain at what time immigration took place on a large scale. The table alluded to shows also the grouping of castes. All the castes have connection with land in some way or other. Group B generally sub-let land, and in some cases have their land cultivated at their own cost. There is no caste which follows only one profession. A Brahman has in addition to his priesthood, cultivation, dealing in medicine, and so on, and hence it is not possible to distinguish all castes separately according to profession.

108. There are nine castes called Navasakhas* below Kayastha and included in the Sudra class—viz. 1. Gop (goala or milkman), 2. Mali (phulmali or malakar), 3. Teli, 4. Tanti, 5. Madak Moira (confectioner), 6. Baruji (Barui or Baraj-pan-growing caste), 7. Kulal (Kumhar potter), 8. Kurmakar or Kamar (blacksmith); and 9. Napit; each of them claims precedence over the other, and they even go so far as to call themselves Kayastha. At the time when the Hindu laws were in full force, each caste followed its own profession; for instance, a Dhoba would live by washing clothes. He would not have been allowed to follow the profession of a Sunri, and if any one caste followed a profession other than his own, he was treated as an outcaste. Now the caste tie, as regards occupation, is very loose, and everybody can follow without restriction whatever profession he wishes.

Head IX.—Occupations.

109. In the last column, but one, of the appended statement, is shown the group and general occupation of each caste (A) Agricultural group. The correct idea is that unless a man has a written lease from his landlord, he is, no matter how long he has been in occupation, not a tenure-holder. Owing to the petty size of the estates here, the agricultural population cannot be divided into well defined groups of *zamindars*, tenure-holders, *raiyats*. Very often one man comes under all three classes, holding land in one estate as a proprietor, in another case as a tenure-holder, and in a third as a *raiyat*.

110. In all private estates, the tenures, and most of the *raiyati* holdings under leases are permanent, *i.e.*, the holders are entitled to keep the land on payment of a fixed rent liable at times to increase on the area of cultivation being extended by their bringing into cultivation the waste area attached to the tenure or holding, the assessment of such increased cultivation being made on the same basis as that which ruled the assessment of the original cultivated part

111. Field labourers are very well paid. They are hired for the cultivating season of four months and the two months of the harvesting season. Every labourer gets from the hirer as much as he can eat, and cash according to his ability and strength, the cash varying in amount from Rs. 12 to Rs. 24 for the four months of the cultivating season, and from Rs. 6 to Rs. 12 for the two months of the harvesting season. Save those diseased and infirm through age and without relatives, I have not come across any labourers, who, with their families, do not habitually have two hot meals a day and one cold meal in the early morning.

112. A very large number of petty agriculturists and field labourers go yearly to Arracan and Burma, to assist in harvesting operations, to work as coolies in Burma ports, or to help in carrying on the coast trade. From the North-West part of the district many agriculturists go to Calcutta every cold season and work the boat traffic of that port. Men who thus leave the district usually return about April bringing with them the savings which they have made out of their earnings. The yearly influx of money thus brought about here amounts to many lakhs of rupees.

This enables the people to husband their paddy for home consumption to a very large extent, and the holder of an average *raiyati* holding will generally have in stock a supply of paddy sufficient to last him and his family for 10 or 12 months.

113. There are no hunting castes in Chittagong, but the people living close to the hills do to some extent kill wild beasts in order to protect their cattle and crops from destruction. There are a few people who catch kingfishers and egrets for the purpose of selling the feathers, but this is a secondary profession, the main profession usually being agriculture.

114. Women help men, specially those belonging to the Kulal or Kumhar (potter), Jugi, Phulmali or Malakar or Mali, Bhuimali, Dhoba, Jaliya castes, while in agriculture they assist in planting out, weeding and gathering the cold weather high land crops. In the case of Kulal or Kumhar, the women prepare the clay, which is a very hard task, and make it fit for use on the wheel. Phulmali women prepare articles out of sola pith. The women of the Bhuimali caste whose chief work is to cleanse latrines and sweep the homesteads of well-to-do people, assist their husbands in these works. Dhoba women assist their husbands in washing clothes. Among the Jaliyas, the man catches fish and brings them home, while the woman takes them to different markets and sells them. During the rainy season, the women of the agricultural castes take food and tobacco for their husbands to the fields, and in the harvesting season they assist when the rice is being thrashed. The women of all classes carry out the cooking and other domestic needs of their homes. The children also of the agriculturists help their fathers in tending plough cattle. There are very few women who live upon daily labour in this district. Many of the castes shown under the serving group are not natives of the district. They have been brought from other parts of the country to work on the tea gardens.

* গোপ, মালী তথা তৈলি, তন্ত্রি, মোদক, বারুজি।
কুলাল, কর্ম্মকারশ্চ, নাপিত নব সায়ক।

CASTE LIST OF THE CHITTAGONG DISTRICT.

Hindu.

Name of caste in order of social precedence.	1872.	1881.			1891.			Group.	REMARKS.
		Males.	Females.	Total.	Males.	Females.	Total.		
1	2	3	4	5	6	7	8	9	10
Mahanta	...	...	...	...	6	2	8	H.—Unproductive group-Devotees.	
Sanayasi	...	...	...	...	20	14	34	Ditto.	
Brahman	22,057	10,419	10,936	21,355	11,700	11,807	23,507	B.—Professional group-Sacerdotal.	
Acharji Brahman ...	...	...	...	...	517	593	1,110	H.—Unproductive astrologers.	
Bhat	...	...	...	...	66	64	130	H.—Unproductive bards.	
Baidya	4,016	...	...	...	2,941	2,927	5,868	B.—Professional zamindar, tenure-holder and superior professional caste.	
Kayastha	68,916	34,382	37,988	72,370	36,153	38,053	74,206	B.— Ditto.	
Rajput	359	509	531	1,040	288	277	565	C.—Commercial class.	
Goala	327	841	323	664	329	323	651	E.—Pastoral group.	
Sadgop	35	66	101	167	6	1	7	A.—Agricultural.	
Teli	4,063	1,329	1,795	3,124	1,526	2,096	*3,622	Ditto.	
Kulal or Kumhar ...	3,826	2,337	2,758	5,095	2,898	3,033	5,931	D.—Artisan. Preparer of earthen pots.	
Kusmatea or Kamar ...	...	...	...	...	4	3	7	Ditto.	
Kansha Banik	...	...	...	...	33	28	61	D.—Artisan caste. Preparer of brass utensils.	
Karmakar	2,749	1,323	1,610	2,933	1,322	1,541	2,863	D.—Artisan caste. Preparer of iron, smith.	
Vaisya	...	...	...	...	53	44	97	C.—Commercial.	
Vaisnab	804	964	1,071	2,035	404	420	824	H.—Unproductive, devotee.	
Bairagi	...	...	...	...	8	13	21	Ditto.	
Phulmali	...	...	...	...	72	96	168	G.—Serving.	
Malakar	856	...	...	...	304	396	700	Do.	
Napit	15,097	7,899	7,983	15,382	8,898	9,226	18,124	Do.	
Hajjam	...	...	...	...	1	...	1	Do.	
Mistri	...	...	...	...	42	34	76	D—Artisan.	
Barni	12,448	2,355	2,411	4,766	1,472	1,476	2,948	A—Agricultural. Grows betel.	
Kahar	5,720	898	1,170	2,063	526	503	1,029	G—Serving palki-bearer.	
Haliya Das	...	...	...	...	1,186	1,381	2,517	A.—Agricultural.	
Maira	...	...	...	...	39	6	45	D.—Artisan. Prepares sweet-meat.	
Mudi	...	...	...	...	55	57	112	C.—Commercial.	
Suburna Banik	5,765	...	...	...	2,477	2,754	5,231	D.—Artisan, goldsmith.	
Gandhu Banik... ...	...	3,608	4,422	8,030	470	460	930	C.—Commercial.	
Sarnakar	603	...	...	...	216	211	427	D.—Artisan, goldsmith.	
Nat	...	...	...	...	318	540	858	H.—Unproductive, dancers and singers.	
Nar	949	...	...	...	15	10	25	Ditto.	
Jugi	32,314	12,878	14,473	27,351	15,588	17,135	32,723	D.—Artisan. Weaves cloths.	
Tanti	2,799	2,451	2,797	5,248	1,040	1,066	2,106	Ditto.	
Dhoba	11,135	5,451	5,995	11,446	6,011	6,464	12,475	G.—Serving. Washes clothes.	
Koiri	17	10	8	18	17	15	32	Ditto.	
Kurmi	47	56	49	105	89	49	138	Ditto.	
Bir Bongsha	...	...	...	...	2	1	3	G.—Serving, day labourer.	
Jaliya	9,284	7,561	7,751	15,312	4,684	4,711	9,395	F.—Fishing.	
Dom	15,401	4,404	4,713	9,117	6,002	6,179	12,181	Do.	
Kaibartta	3,602	2,250	2,292	4,542	3,122	3,181	6,305	Do.	
Beahari	...	...	...	...	1	...	1	G.—Serving, day labourer.	
Bhulmali	...	...	...	...	586	574	1,160	G.—Serving. Cleans latrine.	
Bhunya Mali	...	...	...	...	92	85	177	Ditto.	
Hari	4,888	2,338	2,634	4,972	2,529	2,915	5,444	G.—Serving, cleans latrine.	
Mehtar	1,687	...	...	...	118	107	225	Ditto.	
Bagdi	30	136	170	306	153	140	293	Ditto day labourer.	
Sunri	...	...	...	...	582	614	1,196	D.—Artisan, prepares spirits.	
Bhanat	...	...	...	...	27	...	27	G.—Serving, day labourer.	
Asian Hindustani ...	...	...	...	...	62	17	79	Ditto.	
Ananta	...	...	...	...	1	...	1	Ditto.	
Aborigines	...	...	...	...	5	4	9	Ditto.	
Aguri	...	...	...	...	1	...	1	Ditto.	
Abang	...	...	...	...	4	6	10	Ditto.	
Athdira	...	...	...	...	1	...	1	Ditto.	
Asari	...	...	...	...	1	3	4	Ditto.	
Bediya	...	...	...	...	161	150	311	H.—Unproductive, snake charmers.	
Bahamali	...	...	...	...	28	18	46	G.—Serving.	
Bnol	...	...	...	...	3	5	8	Ditto.	
Chamar	781	513	578	1,091	111	101	212	D.—Artisan, prepare shoes.	
Chandal	1,585	1,210	1,208	2,418	1,240	1,229	2,469	F.—Fishing.	
Chuli	...	...	...	...	16	...	16	G.—Serving, day labourer.	
Chakayan	...	...	...	...	4	11	15	Ditto.	
Chukataya	...	...	...	...	38	68	106	Ditto.	
Dhangar	1	...	...	...	4	5	9	Ditto.	
Dosadh	3	6	2	8	23	12	35	Ditto.	
Dhoband Bandi ...	...	...	...	...	16	16	32	Ditto.	
Dabanda	...	...	...	...	3	...	3	Ditto.	
Dhu Dhual	...	...	...	...	1	...	1	Ditto.	
Ghiri	...	...	...	...	37	57	94	Ditto.	
Ghata	...	...	...	...	1	1	2	Ditto.	
Ghatwal	3	34	22	56	58	58	116	Ditto.	
Garkhai	...	...	...	...	1	...	1	Ditto.	
Goral	...	...	...	...	2	5	7	Ditto.	
Ghasi	...	...	...	...	5	5	10	Ditto.	
Ghagaria	...	...	...	...	9	3	12	Ditto.	
Hazaria	...	...	...	...	23	10	33	Ditto.	
Habal	...	...	...	...	1	...	1	Ditto.	
Kapali	...	...	...	...	1	...	1	Ditto.	
Kuria	...	...	...	...	13	18	31	Ditto.	
Kol	14	...	...	...	3	4	7	Ditto.	
Kharti	143	...	...	...	147	177	324	Ditto.	
Karanga	...	...	...	...	4	...	4	Ditto.	
Lushai	...	...	...	...	1	...	1	Ditto.	
Makhana	...	...	...	...	60	77	137	Ditto.	
Madrasi	...	...	...	...	21	5	26	Ditto.	

Hindu—concluded..

Name of caste in order of social precedence.	1872.	1881.			1891.			Group.	REMARKS.
		Males.	Females.	Total.	Males.	Females.	Total.		
1	2	3	4	5	6	7	8	9	10
Manarree	...	...	...	...	24	17	41	G.—Serving, day labourer.	
Mallah	524	5	...	5	2	...	2	Ditto.	
Pasi	...	...	...	...	11	2	13	C.—Commercial.	
Surati	...	...	...	...	224	296	520	Ditto.	
Orson	...	..	..	...	60	68	128	G.—Serving, day labourer.	
Unspecified	1,249	1,342	1,603	2,945	964	758	1,722	A.—Agricultural.	

Muhammadan.

Arab	...	...	...	...	16	..	16	C.—Commercial.	
Sayyid	30	..	...	...	3,754	4,047	7,801	B.—Professional.	
Khandkar	...	...	...	...	248	258	506	Ditto. Priesthood.	
Khan	...	...	...	...	28	24	52	Ditto. Zamindar, Tenure-holder, &c.	
Mughal	...	...	...	...	157	144	301	B.—Professional. Ditto.	
Mir	...	...	...	...	35	35	70	Ditto. Ditto.	
Mirza	...	...	...	...	4	1	5	Ditto. Ditto.	
Pathan	34	...	...	...	1,120	1,096	2,216	Ditto. Ditto.	
Shaikh	...	...	...	...	434,332	477,079	911,411	A.—Agricultural.	
Shia	...	...	...	...	10	6	16	Ditto.	
Kazi	...	...	...	...	118	38	156	B.—Professional.	
Mura	...	...	...	...	6	6	12	A.—Agricultural.	
Nat	...	...	...	...	30	52	82	H.—Unproductive, dancers.	
Sardar	...	...	...	...	78	10	88	A.—Agricultural.	
Teli	...	...	...	...	45	39	84	Ditto.	
Baktia	...	...	...	...	23	41	64	H.—Unproductive, dancers and singers.	
Dai	...	...	...	...	8	...	8	G.—Serving.	
Dhunia	...	...	...	...	2	4	6	Ditto.	
Kalal	...	...	...	...	141	163	304	D.—Artisan, potters.	
Khodasta	...	...	...	...	3	3	6	A.—Agricultural.	
Khalipa	...	...	...	...	23	18	41	Ditto.	
Jumma	...	...	...	...	1	..	1	Ditto.	
Golam	...	...	...	...	272	293	565	G.—Serving.	
Unspecified	...	...	...	...	276	195	471	A.—Agricultural.	

Others.

Unspecified	...	...	...	...	43	37	80	G.—Serving.	
Christian	...	...	...	...	661	530	1,191	B.—Professional.	
Buddhist	...	24,318	29,792	54,110	28,055	32,698	60,753	A.—Agricultural and B.—Professional.	
Tripura	45	...	...	...	278	206	484	A.—Agricultural.	
Santal	4	7	5	12	85	67	152	G.—Serving.	
Brahmo	...	5	3	8	18	...	18	B.—Professional.	

Head X.—Administrative.

115. I deal with the subjects suggested for remark in the order given in the Census Superintendent's circular.

I.—Administration.

116. *Points in which the general instructions were departed from, with the reason for doing so.*—The main points in which I departed from the general instructions were (1) I entirely disregarded mauzas; (2) I limited the boat census to 24 hours. With regard to the first point my reasons for disregarding mauzas were (*a*) that the whole of the district has not been cadastrally surveyed, so that in many parts mauzas do not exist; (*b*) that the people even where mauzas do exist know nothing about them. Instead of searching for mauzas I directed the police to state what villages are contained in each union. Every village or smaller collection of houses in the district, with the exception of a few Mugh *paras* in the middle of the jungle, belong to some chaukidari union. I have not heard of any collection of houses being omitted, and I do not believe any hamlet, however small, was excluded from the census. A further advantage of adopting the union as my basis was that it generally formed a suitable supervisor's circle. I did not allow any charge to contain portions of two unions, but very large unions were broken up into two circles. I thus got for my circles areas familiar to all the residents compromised within the jurisdiction of a panchayat, and where accordingly more

use could be made of panchayats and chaukidars than could have been possible under any other arrangement. My reasons for reducing the time for the boat census to 24 hours were that I was satisfied if the census went on for 72 hours there would be a great deal of double enumeration. Many boats regularly ply between places situated a short distance apart, and some of them would probably have made six trips in 72 hours. Boats are almost invariably halted once or twice during the 24 hours. In the Sundarban tract between Kutabdiya and Maskhal I had patrol boats, as boats might not have stopped in that tract at or near a village during the 24 hours.

I proceed to deal with some minor points in which I did not follow the advice given in your circulars —

(1) I was unable to group ten blocks of 500 houses under one supervisor, as I could not have got enough supervisors. I experienced great difficulty in getting good men as supervisors, and the principle I laid down was to make circles as small as possible, provided good men were available. It was better to give a good man too large a circle than to divide it between an efficient and an inefficient man.

(2) I had Form M filled up here for all charges in the Sadar subdivision and Kutabdiya. All other charges belonging to the Cox's Bazar subdivision were filled up, I believe, at Cox's Bazar. I also made separate arrangements for sending in the abstracts and the books. My reason for departing from the instructions laid down in your circular No. 37 was to ensure the rapid transmission of the thana and district totals to Calcutta and Simla. With my very imperfectly educated staff of supervisors and enumerators the filling in of Form M would have involved very great delay. I know exactly what blocks have been formed in the Sadar subdivision, as I had got from the Charge Superintendents a complete list of the blocks in their charges, and the Subdivisional Officer of Cox's Bazar had a similar list for his subdivision. In the few cases in which I did not receive the block abstract in time I reproduced the figures for those blocks from a return which I had received from each Charge Superintendent after the end of January, showing the number of males and females in each of his blocks. The enumerators took their books to the supervisor on the morning after the census, and the supervisor compared their abstracts with the books. He then made the abstracts into a bundle, and at once despatched it to an officer deputed by the Charge Superintendent, who immediately despatched the bundles received by him direct to me in the case of all charges in the Sadar subdivision and Kutabdiya, and in other cases to the Subdivisional Officer, Cox's Bazar. I made as many collecting centres as possible by deputing muharrirs and police officers to various places in each charge to ensure the speedy collection and transmission of the abstracts. Some of the abstracts had to come over 50 miles, but almost all the abstracts were received by me and the Subdivisional Officer of Cox's Bazar within 48 hours of the beginning of the census. There was somewhat greater delay in the case of the boat census, owing to a misunderstanding of the orders in some charges, but all returns were received either here or at Cox's Bazar by the morning of the 4th March.

117. *Definition of a village and house.*—The definitions of a village and house were understood, and I have nothing to suggest on these points. The preliminary totals of charges in Cox's Bazar, excepting the case of Kutabdiya completed at head-quarters, were telegraphed to me.

118. *Size of the charge or sub-charge.*—Some of my charges were larger than could conveniently be managed by one man, but it is so important that the Charge Superintendent should be thoroughly competent, that it is better to have too large a charge than to make over a portion of it to an incompetent man.

119. *Size of the Circle.*—This, as I have noticed previously, must depend on the number of intelligent men who can be got to act as supervisors.

120. *Size of the block.*—The average size of the block in this district was not excessive, but of course the smaller the block the better within certain limits. If a sufficient number of educated men could be found, I think the best number of houses to give to a block would be from 30 to 40.

121. *Numbering of houses; its cost &c.*—The whole of the cost of numbering in the Sadar subdivision was paid by the villagers. The cost per village where ink was used cannot have amounted to a pice per block, and was no doubt borne by the enumerator. This answered very well on houses with bamboo walls such as are used in this district. In some charges charcoal and water and chalk were used. The cost of this per block did not probably exceed two pice, and probably in most cases the householder supplied the charcoal with which the houses were marked, while the village Baniah supplied the chalk.

In all the charges in the Cox's Bazar subdivision the numbers were marked on pieces of paper pasted on the walls of the houses. Rupees 24 odd were spent on paper provided by the Charge Superintendent to the enumerators for the purpose.

122. *Permanent numbering of houses.*—I think it would be practicable to have all houses numbered. Its cost should in unions be borne by the Chaukidari Fund and in towns by the Municipality. It would require legislation.

II.—Agency.

123. *Classes from whom supervisors and enumerators were derived.*—Supervisors were generally Rural Sub-Registrars, head-constables, teachers, or zamindars, while enumerators were mostly either members of panchayats or men belonging to the same class. An enumerator was generally a *matabar* of his village.

124. *Whether their duties were willingly undertaken.*—There was a little grumbling here and there, but on the whole I was very much surprised and gratified with the good will and anxiety to carry out orders displayed by supervisors and enumerators.

125. *Prosecutions.*—Seventeen enumerators were prosecuted for refusing to do their work or for neglecting to carry out orders, but in only 3 cases were the enumerators punished. Two enumerators were acquitted under section 245 and 2 under section 248, Criminal Procedure Code. All the other cases were (or will be, two of the records have been sent to Charge Superintendent for report, and not yet returned) disposed of under section 249, Criminal Procedure Code. I was very unwilling to deal severely with a class of men who on the whole did such good work, and in most cases the institution of proceedings was sufficient to bring them to their senses.

126. *Whether their duties involved any pecuniary expenditure.*—No pecuniary expenditure was involved except perhaps in some cases a few pice in ink and stationery. Most of the enumerators wrote out a draft of their schedule before filling up the book. I encouraged this, although of course I could not compel any one to make a rough copy. In a few cases enumerators who were not well educated hired men to write for them. This was particularly the case in the Banskhali *thana*, where many of the *matabars* of villages cannot read and write well.

127. *If any paid census officers were employed.*—No paid census officers were employed.

III.—Attitude of the people.

128. There was a good deal of talk about the probability of the census ending in fresh taxation, but there was very little excitement about it. A few old women objected to the names of all the children being given under the belief that Government meant to get hold of some of them, but I do not think any of the men believed this, nor did I hear of any definite rumour being started as to what Government proposed to do with the children. I doubt whether at the next census there will be any rumours beyond the usual vague talk as to taxation. Some of the enumerators of the present census had also taken part in the two previous census operations, and all except very young men remember this is the third time a census has been held.

IV.—The results.

129. I asked the Charge Superintendents to test carefully as many blocks as they could and to report to me all cases in which they found any one had been omitted. Mr. Mullick, Assistant Magistrate, who was in charge of the town *thana* (not the Municipality), made very careful enquiries. In 17 blocks containing 3,796 persons he found 35 persons omitted a percentage of error of ·922. Other Charge Superintendents reported a far smaller percentage of error, but I doubt whether their enquiries were so careful. On the other hand, I believe many errors were corrected on the night of the census. I think, allowing for a greater percentage of error in some of the *thanas* where the Charge Superintendents were not up to the average in intelligence, that it did not amount to one per cent. I think it is very improbable that it amounted to one and-a-half per cent.

130. The increase in population was greatest in the *thanas* along the coast. Thus going from north to south in Mirsarai, it was 21·8, in Kumira, 15·0, in the town *thana*, 19·3, in Banskhali, 25·4, in Maskhal, 29·5, and in Chakiria, 20·3 per cent. I attribute the very large increase in those *thanas* to the recovery from the effects of the great cyclone of 1876, which seriously affected the census return in 1881 for those *thanas*. The increase, it will be noted, is greatest in Maskhal, which includes the island of Kutabdiya, which suffered more than any other part of the district from the cyclone. In the interior, proceeding again from north to south, Phatikchari shows an increase of only 4·7 per cent. I cannot account for the very small increase satisfactorily.

131. I believe, however, that the settlement now going on will prove that there has been very little extension of cultivation in this part of the district. In Hathhazari the increase of 9·1 per cent. is normal, in Raojan the increase is 10·6, probably owing to the fact that cultivation has extended more there than in Hathhazari The increase in Pattya—14·5 per cent.—is very great, considering that the area under cultivation is large in proportion to the waste lands. In Satkania the increase—7·3—is not large, but I doubt whether there has been any increase of cultivation in this *thana*. In Cox's Bazar *thana* the increase—10·2—does not much exceed the normal. Teknaf, in which the increase is 13·3, did not suffer much from the cyclone, and probably part of the increase is due to better enumeration. The only place in which there is a decrease, is the Cox's Bazar Municipality, where it amounts to 0·4 per cent. This appears to be due to the fact that it is gradually being deserted by the Maghs. While males have increased, owing to a larger temporary Bengali population, the number of females decreased from 2,476 to 2,318. The increase in the Chittagong Municipality of 20·75 was to be expected, as the trade of the port is increasing.

132. In conclusion, I would only remark that admirable work has been done by most of those who took part in the census from enumerators to Charge Superintendents. The Charge Superintendents were all officials, and most of them showed great zeal in carrying on the work whichwas a heavy addition to their ordinary duties. Among the Charge Superintendents who did exceptionally good work were Mr. Mullick, Assistant Magistrate, Babu Janoki Nath Dutta, Rural Sub-Registrar and Charge Superintendent of Mirsarai, Babu Rajani Kanta Chakraverti, Sub-Inspector of Schools and Charge Superintendent of Phatikchari,

and Babu Ramkanai Pal, Kanungo of Kutabdiya. I also got much assistance from many other Rural Sub-Registrars, especially Maulvi Amjadali, Rural Sub-Registrar of Phatikchari.

Mr. Cosserat did much work in supervising operations in the Cox's Bazar subdivision.

In my office the Magistrate's head-clerk, Babu Janaki Nath Sen, did the greater part of the office work involved by the census operations, and did it very well.

133. *Abstraction.*—The abstraction work was commenced in March, and practically concluded in June. A few room-supervisors were sent to Calcutta for instruction, but I cannot say that the result was very satisfactory. The men were not sufficiently trained to have a full grasp of their work, and did not at first realize that they were paid a high salary for the purpose of exercising a careful and intelligent supervision over the work of the abstractors. The fault, perhaps, lay not so much in the system as in themselves. They were mostly Hindus and the abstractors were, as a body, Muhammadans. They had not sufficient influence, either by reason of superior intelligence or of superior education, to enforce the orders which they received. It was impossible at the same time to obtain a better class of men.

134. The survey and settlement operations going on attracted by far the greater number of those who could read and write and were anxious for employment, and the result was that the Census Office was the refuge of all who had been rejected by the Settlement and the Survey Offices.

135. The tasks prescribed by the Census Superintendent, though a little hard in the beginning, were on the whole reasonable, and the men found no difficulty in getting through them.

136. The inaccuracy of the work, however, in its first stages was appalling, and I quite agree with the Census Superintendent in thinking that only the easiest sheets such as V and VI should at first be attempted. From the experience gained in this district, I would certainly say that the work done on sheets I and XI during the first three weeks was worse than useless. Sheet III seems to me an exceptionally difficult sheet and requires very careful abstraction, and I would suggest that it should be done last of all. By far the greater part of the re-abstraction in this district was a consequence of the disagreement between sheets I and IV. I would, therefore, employ the abstraction staff on the various sheets in the following order, first on V, VI and VII, then on IV, II and X, then on I and XI, and lastly on III.

137. The test slips should be bound in books for each *thana*, and as each set of sheets is completed the results should be entered on them. In the case of several, it was discovered that test slips had either been written twice over, or not at all. This confusion would be avoided by adoption of the plan suggested by the Census Superintendent

138. *Re-abstraction.*—This, I think, is a mistake. There should, in my opinion, be no staff at all for re-abstraction. Re-abstractors even at their best, are liable to make a large percentage of errors, and are not sufficiently highly paid to turn out reliable work.

139. *Adjustment.*—On the other hand, adjustment seems to me absolutely necessary; by this I do not mean the correction of one sheet merely by reference to other sheets, within the limits suggested in the Census Superintendent's confidential circular. There is always a large field for fudging in such a procedure, and I think that the men who can make a judicious use of the margin allowed, are difficult to find. I would keep back a third of the pay of each abstractor, and as soon as the completed test slips of a *thana* had been examined by the Inspector and the officer in charge, I would make over the very bad blocks to a special set of clerks. It would be their duty to re-abstract for particular age-periods, refer to the schedule book, to correct the sheets, and to turn out the block ready for tabulation. I would pay the men from Rs. 20 to Rs. 25. It will be seen that the men required for this purpose must be of sufficient intelligence to be able to detect the inaccurate sheet merely by comparison with other sheets. They must then proceed to correct the error by reference to the schedule book. The pay I have suggested should be enough to secure men of requisite intelligence, and the one-third withheld from abstractors will meet the salary of the adjustment clerks.

140. *Tabulation.*—In this district the tasks were generally found to be excessive on Registers VI A.B.C., and XIV and XX. Men who have been accustomed to do abstraction work cannot be sent into the Tabulation Office and be expected to turn out either full tasks or anything approaching correct work; nor is it possible for the Assistant Inspector to keep pace with the work done, or to check it regularly. I would, therefore, suggest that side by side with abstraction, two or three gangs of tabulators should be instructed. Nothing like full tasks should be expected from them for the first three weeks. The inefficient should be weeded out, and when a *thana* was complete, the gang would be ready to take it up and do good work from the start. In this connection, I may remark that it is by far the best plan to allow one gang for each *thana*. Two gangs generally cause a confusion of blocks, waste of forms, and make checking exceedingly difficult.

141. In order to do all this it is obvious that more time should be allowed. I am of opinion that if there had been less haste and less bad economy, the outturn of work done during tabulation would have been more correct, and the compilation of totalling forms far more speedy. As a matter of fact the Tabulation Office in this district was closed on the 3rd October, but the final forms were not despatched till the end of November, simply because the tabulators had no instruction before entering upon their work, and did inaccurate work. So far as I can judge, no kind of work was so unpopular as that in the Census Office. Men were disheartened because their back pay was withheld and because they were obliged to work on holidays. They should, I think, have been allowed *gazetted* holidays, or told before appointment that such holidays would not be recognized.

142. But by far the best means of making census clerks efficient and contented would be to have teaching classes in each district at least two months before abstraction and a month or three weeks before tabulation. A few men should always proceed to the Calcutta Office, and having thoroughly learnt the details of abstraction and tabulation, be allowed full pay to teach classes in the District Office. The weeding out of inefficient men would thus be done before and not after the work begins, and the clerks would not, as in Berhampore and here, be driven away in sheer disgust after a few days' work. It may be said that the teaching classes would involve a large expenditure I think, however, that in reality there would be a saving. The expenditure incurred in this district by the Census Department does not represent the actual cost of the census. A large number of officers were lent by the District Magistrates because the work done by tabulators was inaccurate. The pay of these officers would more than cover the expenses of a teaching staff of two or three men.

143. I think also that some plan might be devised for paying the abstractors according to contract rates, always insisting of course on a minimum daily task as a condition of their retention in office. The survey and settlement offices employ their clerks in this manner, and the result, I understand, is satisfactory.

A. C.—Reg. No. 2439J of 1893-94—00—7-11-95